

# THE FIRST AND THE LAST

*May peace and the blessings  
of Allah be upon him*

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Muhammad Bashir-ud-Din Mahmood

MUHAMMAD  
THE LAST MESSENGER  
OF ALLAH

*May peace and the blessings  
of Allah be upon him*

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**Atomic Scientist Engineer:**

SULTAN BASHIR MAHMOOD  
(Sitara-e-Imtiaz)

This Book is a brief narration  
of the life and mission of Muhammad (PBUH)  
the last of the Messengers sent by Allah  
as a mercy for all the creatures.

It is especially written for the busy people,  
students, scholars and intellectuals  
who are short of time but interested to know  
about the greatest benefactor of mankind,  
to understand the purpose of life  
and how to live it.

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*The Great Mosque in Madina Saudi  
Arabia Contemning Mausoleum of the  
Prophet of Allah.  
(May peace be upon him)*

**In the name of Allah, the most Gracious, the most Merciful.**

**“Verily! Allah and His angels  
shower blessings on the Prophet.  
O you who believe!  
Ask blessings on him  
and salute him a worthy salutation”.  
(*Qur'an* 33:56)**

## **DEDICATED**

***TO THE YOUTH OF THE WORLD  
FOR SUCCESS IN THEIR JOURNEY  
THROUGH TIME AND SPACE***

**Important Note:**

The readers are requested to say  
“Sallallahu ‘alayhi wa sallim” (in Arabic) OR  
“Peace be upon him” (in English) (PBUH)  
wherever they utter or read the name  
of the Prophet (PBUH) in this book.

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**Sultan Bashir Mahmood**

**EQUIVALENCE OF SOME OF THE ARABIC NAMES  
AND CONNOTATIONS  
USED IN THIS BOOK**

1. ALLAH (referring to the One and Only God)
2. Prophet Muhammad the final Messenger of Allah
3. P.B.U.H. .... Peace Be Upon Him

For Muslims, it is strongly recommended to say Peace be upon him (PBUH) after uttering or reading the blessed name of Prophet Muhammad (PBUH). (refer to Qur'an 33:56)

4. R.A.H.

This means, May Allah be pleased with him/her.

Whenever a muslim utters or reads the name of anyone of the righteous companions of the Messenger of ALLAH (PBUH), he should say Razi Allah Un Hu/Ha-Hu for men and Ha for ladies (RAH) or (May Allah be pleased with him/her) as a mark or respect.

5. MAKKAH

Birth place of the Messenger of Allah (PBUH).

6. KAABA

The First House for worship of Allah built 4500 Years ago by the Prophet Ibrahim (PBUH) in Makkah.

7. MADINAH

The city of the Messenger of Allah (PBUH). Its old name was Yathrib.

## 8. QURAN

The Book of Allah revealed to Muhammad the Last of the Messengers of Allah (PBUH).

## 9. REFERENCE TO HOLY QURAN

Holy Quran consists of 114 chapters and each chapter consists of a number of ayat (sentences). In this book wherever any Aya of Quran is referred to, its number is written within the bracket, and outside is written the number of the relevant chapter.

For example 33 (21-25) will mean Ayat 21 to 25 of Chapter 33 of the Holy Quran.

## 10. AYAH

Ayah means a complete sentence of the Holy Quran. Its plural is Ayat.

## 11. HADITH

The record of the sayings and deeds of the Prophet of Allah (PBUH); plural, Ahadith ( ). It is translated as TRADITION.

## 12. GABRIEL

The angel who brought revelations from Allah to His Messengers.



# INTRODUCTION

BILLIONS OF YEARS AGO, there were no stars. Our sun, moon and earth were also not there. Universe was still at the design stage; when ALLAH created the Soul and the Light ( ) of Muhammad (Peace be upon him), the symbol of perfection, the ultimate objective of creation, the pride of the Creator. Rest of the humanity followed. They lived together in the Pre-Universe timeless abode of Souls. (21),(22),(23),

In the Pre-Universe world, which we may call the world of pure energy beings, the Supreme Creator asked the souls a simple question:

“AM I NOT YOUR LORD”?  
to which they all replied in one voice,  
“YES – INDEED. WE TESTIFY.  
Qur'an 7(172)

Since then the great Reality of our Creator has become a part of our psyche; and that is why mankind has always believed in God in one form or other. Even the most primitive societies have a religion; believe in spirit beings; and in the persistence of the souls after death. (46)

This Pre-Universe testament of faith also represents a longing for perfection, in accordance with the will of the Creator, which manifested itself in the mission of the last & the greatest of the prophets sent in furtherance of the Divine Design. The philosopher-cum-poet Iqbal, has characterized this phenomenon of the Light of the Chosen ( ) as the focal point, the fulcrum of the Design.

(Wherever you see the world  
of colour & fragrance,  
out of which grow the flowers of desire  
you will find its kindled  
with the glowing Light of Mustafa, the Chosen One)

After determining the basic objective, Allah set out to create the physical universe, befitting humanity. Consequently He gave the Command of KUN; Be! and suddenly, Time and Space were born with a Big Bang. From our abode in the world of souls, we too were witness to that great event, when energy and matter were being created out of Nothingness. That is perhaps why, the great human minds still try to recollect what has happened on that occasion.

Then the primordial matter began to rotate in the whirl pool of galaxies. From the vantage point of souls we were witnesses of the scenario of the formation of stars out of the condensate smoky primordial matter. Later came into existence the earths, the suns and the moons. So the stage of the universe was set with everything in it to receive the humanity in its present form. Souls were given bodies to have a closer contact with the material creations of our Lord. The great Muslim mystics have left a vast body of knowledge about this spiritual cosmology. (21),(22),(23),

Once out of the protected environment of the world of the souls, we were faced with the treachery of Shaytan who out of jealousy, has become our eternal enemy. Allah (Glorified is He) Subha-na-hu, knowing our weaknesses, very kindly limited our stay on earth to only a few moments relative to our total existence in the cosmos. Not only that, He sent great teachers and prophets to teach us how to live in the world, lest we should default, and render ourselves unfit to go back to our prestigious abode in the heavens. According to the Holy Quran

there has been no society or tribe on earth which did not receive this guidance from the Creator of mankind.

When humanity had matured and could preserve the Message for good, Allah sent the last and the greatest of His Messengers, Muhammad (PBUH). He (PBUH) said that there had been one hundred and twenty-four thousand Prophets before him. He (PBUH) brought with him the gift of an everlasting Guidance called Al-Quran completing and unifying the mission and the work of all the previous prophets of Allah. We are lucky to have appeared on earth in the era of his eternal prophethood. Under his leadership, mankind will achieve its greatest heights. And following his clear teachings they will safely find their way back home.

Billions of years henceforth, perhaps earlier, the present cosmic order will roll back to the original Nothingness to give birth to a much grandiose world, again with a Big Bang. Then Humanity will be called back from every where in the cosmos to qualify them to live in their new Home. In that period of terrible turbulence, souls will be repenting for the damage which they might have suffered during their free walk period on the earths, “Who is worthy of living in the Grand New World Order”? Will be the question in every mind. In a state of uncertainty, fear and repentance, they will be looking for the Saviours all around who could lead them to the Paradise. (36)

Turn by turn, they will go to Adam, Noah, Abraham, Moses, Jesus and all other illustrious prophets of God; may Allah bless them all. But each one of them will advise the Seekers to go to the PERFECT SOUL (PBUH) because only he can lead them to salvation on that Day, with the express permission of Allah.

TODAY, in this Earthly abode, with all humility, I submit myself before the Saviour and write these few lines to

acknowledge my gratitude to the greatest benefactor of mankind, the mercy for all creatures, the first and the last of the Prophets of Allah (PBUH).

May he accept it. May Allah bless him forever.

**“Behold!, Allah took the Convent form (people through their) Prophets, saying”:- After the Book and Wisdom, which I have given you, there will come to you an Apostle, confirming that which ye possess;**

**You must believe in him and succour him.**

**“Will you” He said – “Acknowledge and accept my convent”?**

**They (souls of the human beings)**

**Said; We do acknowledge it”**

**He said, “Then bear witness and I hall be your witness.**

**“And henceforth, all who turn away from this pledge**

**They will be miscreants”.**

# **PART ONE**

## **THE ADVENT OF THE LAST MESSENGER OF ALLAH (PBUH)**

## **Chapter One:**

# **THE PROPHET OF HUMANITY**

**“O Prophet! Truly we have sent thee as a  
witness (over mankind),  
A Bearer of good news and a Warner (for them)  
And as a Caller to Allah by His permission  
And as a Beacon that gives Light  
(to enlighten the humanity)”.**  
**33 (45-46)**

The emergence of Islam was a great leap forward for mankind, a great set back to ignorance, a Big Bang of enlightenment; a practical realization of the ideals; a reform movement the fruits of which have benefited every soul. It was a miracle, brought about by one man with the revelation which Allah had revealed to him. Arabs, who were previously of no consequence in the world, became the founders of a unique civilization unparalleled in human history, a civilization based upon the belief in “One God, and One Humanity”. In less than twenty years after the demise of the Prophet of Allah (PBUH) the new order founded by him had already enlightened half of the world. As for today, not even a micro second passes on earth, when somebody, somewhere on the globe does not reaffirm his faith by pronouncing, “There is no God but Allah and Muhammad is the Messenger of Allah”, a Call which keeps the atmosphere vibrating all the time.

According to Michael H. Hart, “No one on Earth has influenced mankind more the Muhammad (PBUH). He was the only man in history who was supremely successful on both the religious and secular level” (2). Had he not been there, our



world would have been very much different, and, if we ignore his teachings, life will not be worth living. The principles of freedom, human dignity and equality; love and brotherhood; respect for each other, quest of knowledge, science and technology; rule of law and justice, human rights and welfare of the people concern for the cleanliness and up keep of the environment; and all other great ideas which we cherish so much, were originated and practically demonstrated by Muhammad, the last of the Messenger of Allah on earth, (may peace be upon him), fourteen hundred years ago.

His greatest gift to mankind was his personal example, a perfect practical demonstration of the human ideals, free of any type of contradictions, each detail of which is contained in the Holy Quran, and books of Ahadith as if he himself is living before our own eyes (23-29). He showed mankind the reality of God in its true perspectives and their own lofty place in the annals of time and space. Before him, man was enslaved by home-made gods all around. In every land and country, people worshipped out of fear, all types of odd things. In the Indian subcontinent alone, man used to worship more than one thousand types of gods. The earth, seas, mountains, trees, beasts, priests, kings and warriors, even private parts of men and women were articles of worship for them. People sacrificed their innocent darling children on the altars of those man-made gods. (1),(10),(2).

Things were equally bad in other lands. Europeans lived in dark ages. They had no history, no civilization, but a host of gods invented by their fertile brains. They regarded the evil and the good as the acts of the evil god and good god. They invented a mythology of wars between gods in the heavens. According to Thomas Carlyle in one such war, a god called Yamer, killed his rival god; consequently the vault of sky was formed out of his skull, and stars were the droplets of his blood (5).

In Kaaba, the holiest place on earth, there were 360 idols, in addition to numerous tribal gods made of wood, stone, earth and human skeletons. (9)

This was the state of the world when the benefactor arrived. He pronounced with full force:-

*“There is no God..... but Allah” (i.e. there is no deity except One Deity)*

This pronouncement became the source of the new light for mankind; and the codeword for freedom from all fears. Rejection of false deities was the first step towards knowing the God of Universe. He is everywhere. Flowers smile with Him, birds sing due to Him; stars twinkle with His Light, heavens expand, earth shrinks, oceans have ebbs & tides, day and night alter all due to Him. From the vast heavens to the invisible particles of matter, each one invites your attention to Him. He is the Absolute Reality, above the bounds of relativity. Concept of the first or the last have no bearings to Him; He is the Innermost and the Outermost every thing; He is the Creator of Time and Space. He is above the comprehensions, as there is nothing like Him. He is the Creator of the cosmos and every other thing which we may know or know not.

He taught that man is great. He is the vicegerent of Allah on earth, and every other thing is made to serve him; hence man must overcome them and put them to his use.

He told them, “Your God is with you all the time, nearer than your jugular vein. Thus there is no need of any intercessor, mediators or priests between man and his Creator”.

He told mankind “There is no original sin. Each one of you is born innocent. Children will not have to account for the

sins of their fathers. Man is responsible for himself alone. Bow down before your Lord and get nearer. That is the true religion”.

He taught, “The whole earth is your place of worship; its every inch is your mosque. It is sacred everywhere. Do not let it be spoiled”.

He emphasized, “Humanity is like the family of “The Supreme Creator”; so love each other like the members of a family”.

Over the centuries this true and clear introduction of the Creator of the Universe vis-à-vis the man has changed the thinking of mankind. This has helped the Christian priests to refine their inherently contradictory doctrine of one in three and three in one, the Father, the Son and the Holy Spirit. Emergence of the Protestants eventually separated them from the Catholics due to the influence of Islam on Christianity in Europe.

The Hindus, though still worshipping idols, also started acknowledging One God as the Creator of the Universe. Many of the reformation movements were also the direct result of Islam on Hinduism, one example of which is the Sikh religion. Thus the greatest benefactor of the worlds showed the way towards the universal religion of mankind, “One God and One Humanity”.

He asked the oppressed to defend themselves. He told people, “Help the oppressed and the oppressor”, “How can we help the oppressor”? asked his companions “Stop him from cruelty. This is the way to help him”, he replied.

He taught mankind; “An Arab is no superior to a non-Arab, and a non-Arab is not better than an Arab; The only

standard of superiority of man over man is his “Piety” in the sight of Allah”.

He announced that all human beings are born free; and said, “Your servants are your less privileged brethren; serve them with the food you eat yourself, give them the clothes as you wear yourself, make them sit where you like to sit.... treat them gently, with kindness”.

He gave protection to every man’s honour, property and life by pronouncing: “Your life, property, and your honour is dearer than the Holy Kaaba.....”

He promoted social harmony by advising his followers: “Your religion is Islam which means peace..... so whenever you meet each other, say peace on you”.

He came to the rescue of women and raised their status in society. He said, “Remember, Paradise lies at the feet of your mother.....”. “Fear Allah about the rights of women....”.

In the light of the Divine revelation, the Holy Prophet (PBUH) gave due share of inheritance to women in the property of their parents and husbands; gave them the right to decide their marriage partners; and made for them laws to annul the marriage if they were not happy.

Today we speak of human rights and human dignity. Women and children days are celebrated. We speak against slavery, and talk of equal rights. If we reflect for a while on the history of mankind, all these noble sentiments were first time preached and practiced by the society which the prophet of Allah established in Madinah in the year 610 A.D. and from there onward this great legacy has slowly spread over the globe. Yet mankind is to learn a lot from that embodiment of

kindness and compassion. May peace and blessing of Allah be upon him.

He is also the founder of the present civilization in terms of its quest for knowledge and zest for science and technology. The first commandment he received from the Creator of the Universes was, “Read”! His miracle was the Book “Al-Quran”, which also means the Recitation something to be read again and again.

Numerous verses of the Holy Quran invite man to think, and reflect upon the vast expanse of Allah’s creations in order to know something about the Grand Design. Probing the depths of nature is the highest act of worship in Islam. In the holy Quran, the Creator of the Worlds asks those who do not use their brains:-

*“Think you not.....?”*

*“Are you like cattles who pass by!.....?”*

*Are those who know,  
And those who know not,  
equal?*

His own prayer used to be,

*“O! Allah show me the things, as they are.....”*

*“O! Allah increase me in knowledge”.*

Thus he infused the spirit of learning, love of knowledge; zest for research and made the teaching and learning of sciences inseparable from acts of worship.

In pursuance of his commands, his followers, hungry for knowledge, set themselves building upon the ancient science developed by the Greeks and Persians, Hindus and

Chinese. Books were valued as treasures and the Muslim nobles tried to surpass each other in having bigger and bigger libraries. Muslim scientists and scholars did high quality fundamental work in Physics, Mathematics, Algebra, Chemistry, Medicine, Astronomy, Agriculture, Oceanology, Biology, Botany, History, Geography, Sociology, Philosophy, and Psychology etc. and thus they laid strong foundations for the present culture of science and technology (8),(6),(14),(40). However their science had a purpose; that is, to know their Creator and serve His course through the knowledge of His creations.

He is indeed the noblest example for mankind in every sphere of life. His each deed and sayings are the living record of history like an open book. He never asked his followers to do some thing which he did not practice himself.

He started his life as an orphan and served as a shepherd and as a labourer in his adolescent. As a business man he left the noble legacy of honesty and dedication. To demonstrate the ideals of family life, he was married at the age of 25 years to a much senior lady; had children, and lived a most satisfying family life.

As a citizen, through his exemplary dealings, he earned the title of the most trustworthy (“Al-Ameen”) and the most truthful (“As-Sadiq”) from his fellow beings, who respected him and brought their disputes to him for settlement. As a religious man he set the lofty example of piety and worship to Allah, so much that Makkans used to say, “Mohammad is in love with his God”.

After he was adorned with the mantle of prophethood by Allah, in the face of all type of brutalities he set the perfect example of restraint, patience, steadfastness, self sacrifice, courage, humbleness, and passive resistance against



adversaries. His lofty moral standards, love for humanity, commitment to the noble cause, wisdom, dedication, handwork and the highest degree of faith in Allah is unparalleled.

His personality is Islam which is winning more and more followers, year by year; and in the next few centuries as Bernard Shaw also said, "It will be the religion on which the whole of humanity will unite". (17)

*"(O Mankind!)  
to each of you we have given a Law and a Way  
and pattern of life,  
Had Allah willed He could have  
made you one community, but  
That He wished to try and test you by that which  
He gave you, (Freedom of choice)  
So try to excel each other in good deeds,  
To Him you will return in the end  
And then, He will then inform you of that  
Wherein ye differ"*

5 (48)

*"(On the Day of Judgement) those  
who are now bent upon denying the truth,  
shall wish ardently  
that they were Muslims.*

15 (2)

## Chapter Two:

# EARLY LIFE OF THE MESSENGER OF ALLAH

*“Indeed, in the Messenger of Allah,  
You have the best example to follow”*  
33 (21)

### 2.1 THE MAN AND HIS ERA

The story of our civilization begins with the mission of a man who has benefited and influenced humanity more than anyone else (2,4). This started when he received the first revelation from the Creator of the worlds. It said:-

*“Read!  
In the Name of your Creator,  
Who has created (everything)”.*  
*Created man from a germ cell,  
Read! And your Lord is most Bounteous;  
Who teaches by the Pen;  
Teaches man that he knows not.....*  
96(1-5)

Thus began the greatest movement of the human history whose hero is Muhammad, may peace and blessings of Allah be upon him. He ushered the era, the theme of which became; “Read, Read, and Read.....” a civilization based upon the pen, and a Book, confirming the truth brought by all the previous prophets of God, and exposing the falsehood for ever.

At the time of the revelation, the Prophet's fellow citizens were crude, uncivilized proud people, mostly illiterate. In their customs, a man's greatness was in his ability to torture others. They were idolaters, each tribe worshipping its own gods, at the altar of which sometime they also performed human sacrifices. The birth of daughter was considered a disgrace for the family, and infant girls were often killed. They had no regard for human rights. In fact there was no concept of such rights. Their society was a sort of tribal democracy and the only locality they knew was to their own tribe. Inter tribal disputes, some of which had lasted for centuries, took a large toll of lives. Slavery was practiced in its worst forms and "might is right" was the accepted social principle.

They had no religion but traditions of their fore fathers. Self pride, family and tribe decided their code of life. If they tried to surpass each other in hospitality, or bravery, it was also for the sake of their tribe only. Otherwise, in their society, the weak had no dignity and rights. Women were a commodity, readily exchangeable. Majority of them were heavy drunkards with little idea of personal hygiene. They had some concept of a Supreme Being but regarded Him unimportant in their daily life. They did not believe in the life after death and regarded the life of this world the only life. (1),(7),(9).

According to J. H. Denison, conditions in the rest of the world were no better. He says:-

*"In the fifth and sixth centuries the civilized world stood on the verge of chaos. The old cultures that had made civilization possible had broken down, and nothing had been found adequate to take their place. It was a time fraught with tragedy. Civilization stood tottering, rotten to the core... It was among these people that the man Mohammad was born, who was to unite the whole known world". (3)*

According to a Hindu professor K.S. Rama Krishno Rao;

*“When he (Muhammad PBUH) appeared, Arabia was desert – a nothing. Out of nothing of the desert a new world was fashioned by the mighty spirit of Mohammad – a new life, a new culture, a new civilization, a new kingdom which extended from Morocco to Indies and influenced the thought and life of three continents – Asia, Africa and Europe”. (14)*

At that time the known world was ruled by two superpowers; the Eastern Roman, or Byzantine Empire to the west and north of Arabia and the Persian Empire to the east. The great civilization of the Southern peninsula having declined long before, Arabia was now a wild land of little significance to the rest of the world.

In this era of darkness Muhammad (PBUH) appeared with a light called “Quran” and all alone, he set to enlighten the world. Just in twenty three years he changed the course of the world history, he molded it with his own hands and set the current of events to the greatest benefits of all living beings. Through him, mankind rediscovered their Creator and the changed the world forever. According to Thomas Carlyle, *“He has exercised the greatest influence upon the human race” (5)*. According to Michael H. Hart, *“He ranks number one among the hundred most influential persons in history” (2)*

He started his work at the mature age of forty in Makkah, the historic and central city of Arabia, and in the space of a few years, he unified the Arabian Peninsula into nation of Islam speaking a standardized language, following one legal system and obeying the commands of the One God. With the passage of some more time, vast areas of Africa, Asia and even parts of Europe took heed of the call to Islam.

His most remarkable achievement was that he introduced mankind to their Creator, as He is. He made man conscious of his responsibilities as vicegerent of God on earth. He practiced what he preached. He destroyed false notions of pride as he himself worked side with other Muslims; and made the peasant and the king kneel together in worship and, proclaim, "God alone is great".

Even before the prophet hood he was a remarkable individual, altogether different from his contemporaries. He never indulged himself in any of the vices of his day. He was considered a strange man, who never told a lie, who never broke a promise and never deceived anyone. People did not initially understand him but, responding to his good nature they loved him.

According to Professor Stanley Lane-Pool:

*"He was the most faithful protector of those he protected, the sweetest and the most agreeable in conversation. Those who saw him, were suddenly filled with reverence, those who came near him loved him; those who described him, would say, "Who have never seen his like either before or after ..... " (4).*

## **2.2 CHILD-HOOD**

He was born in Makkah on 20<sup>th</sup> April, 571 A.D. into the Hashimite branch of the Qureysh, a prominent tribe of Arabia. His father's name was Abdullah, who was son of Abdul Muttaleb, the grand Chief of Makkah. His lineage goes back sixty generations to Prophet Ishmael, the son of Prophet Ibrahim (Peace be upon them) who had rebuilt Kaaba about 3000 years before him. His family for generations had enjoyed a position of honour and respect among all the Arab families.

They had produced several men of distinction and eminence in Arab history (1),(19),(43).

Abdullah was the most loving son of Abdul Muttaleb. When he had attained the age of twenty five years, his father married him to the best maiden of the whole clan, Amna, daughter of the chief of Bani Zahra. After passing a few months of matrimonial life, Abdullah went to Syria with a trade caravan. On his way back home, he was seized with illness in Yathrib and died there. Thus he became orphan even before his birth. His mother (May Allah be pleased with her) stated that at the time of her son's birth, she felt that a light had emerged from her body which illuminated East and West.

In those days it was customary among noble Arab families to send their infants to nurses of good tribes in the rural areas so that they should grow in the clean open air of the desert and learn pure Arabic speech. Amna (RAH), also gave her son to the loving care of Halima Saadia, a noble lady of desert tribe of Bani Saad who lived some twenty five miles outside Makkah. His foster parents were poor people, but with the coming of this child (PBUH) their luck changed. Their goats began to yield milk more than any one else's herd; and their lands became fertile as never before. After two years the child Muhammad (PBUH) was brought back to his mother, but due to plague in Makkah, she returned him to the pure desert air for another couple of years.

He was a remarkable individual from his early life. Recounting the days of his childhood, Halima Saadia says, "He did justice right from the beginning. He sucked milk only from one side leaving the other for his foster brother Abdullah". She tells; "His growth was better than other children and he seemed bigger than his age. Every one was struck with the innocence and charm of his personality. His face radiated like full moon in darkness. He went out to play with other boys, but he would



not take part in untidy activities. He was very helpful and cooperative from the very beginning. At age of three he began to go with his foster brother Abdullah to graze the goats”. (9),(31)

When he attained the age of six, he was brought back to Makkah in the loving care of his mother. She was waiting for this moment since long. Her first act was to take her son to Yathrib to show him the grave of his father. In the course of this stay there, he also learnt swimming and made many friends.

The son and the mother stayed about one month in Yathrib. They must have enjoyed every minute of this stay being together all the time. But destiny had different plans for him. On her way back to Makkah, at a place called Abwa, a small town 65 Km outside Yathrib Amna suddenly became very ill. She did not survive her illness and was buried there. To him the world may have seemed filled with darkness to see his mother being committed to the Earth. He was brought back to Makkah by the accompanying slave girl Umm-i-Aimen (RAH). Perhaps being an orphan was necessary for his training to be independent, self-reliant, self-confident, to be able to stand on his feet to face the world and lead it all alone. The following events of his early life seem to prove this point.

### **2.3 ADOLESCENCE**

After the death of his mother, his grand father Abdul Muttaleb took care of him and showed him greater love and kindness than his own offspring. He had eleven sons who did not dare sitting by their father, but Muhammad (Peace be upon him) had the unique privilege to sit on the mat with his grand father spread for him in the holy Kaaba. However he did not enjoy the affection of his grandfather for long.. Just after two years he lost him too. At his deathbed, Abdul Muttaleb handed

him over unto the care of Abu Taleb, who was his real uncle. For the next forty three years, as long as he lived, he held the Prophet (Peace be upon him) dearer than his own children.

Abu Taleb was a man of great wisdom and merit. Hashamites chose him to be their chief after Abdul Muttaleb. But he had meager resources with a large family. So to help his uncle, the young Muhammad (Peace be upon him) took upon him to graze his goats and camels. He enjoyed this job and felt satisfied that he was not a burden to his uncle. Also by grazing goats in the rugged mountain hills of Makkah. He acquired close knowledge of the surrounding areas which proved of great importance in his latter years of struggle for Islam. As said already, Makkans were idolators, but he hated this from his very childhood. Once when they insisted on his joining them, he felt ill and swooned. When he regained consciousness, every one wanted to know what had happened. "In this idol-house" he said, "I saw a tall man commanding me, O! Muhammad (Peace be upon him) keep away. Do not touch idols. They are unclean". Afterwards no one ever asked him to participate in these rituals. (31)

#### **2.4 TRADE JOURNEY AND CHRISTIAN MONK**

Like other nobles of Makkah Abu Taleb was also a trader by profession. It was customary with Qureysh to undertake a trade journey to Syria once a year. When Muhammad (Peace be upon him) was twelve year of age he insisted to accompany his uncle in one of his trade missions. On arrival at Basra they halted near the monastery of a Christian monk called Buhaira. He watched the young trader and said to him, "I charge you in the name of Lat and Uzza (name of two Arab Idols) to answer my question correctly". The Prophet (Peace be upon him) replied, "Don't bind me with the oath of Lat and Uzza. I hate nothing more than them". The monk then interrogated him about condition of his sleep,

his dreams, nature and other matters. He circled round him and examined his sacred body. "What is he to you"? He asked Abu Taleb, who replied, "He is my son". "The parents of this boy can not possibly be alive at this stage" said Buhaira. On gathering all this information the monk advised Abu Taleb, "Take your nephew back to Makkah immediately and protect him from the Jews. By God, if they recognize those signs in him which I have seen, they might do some mischief to him, for your nephew has all the signs of the "Awaited Prophet" as given in our religious books". Abu Taleb completed his business quickly and took him back to Makkah. (1),(9),(10),(31)

## **2.5 THE YOUNG-MAN**

By the age of 14, he was a grown up, stout and sturdy boy of very handsome looks. At this tender age he was fully involved in the civic life of the city. He liked manly games and learnt wrestling, shooting arrows and use of other weaponry of those days.

At the age of 15, he took part in the famous battle called Fajaar against an Arab tribe that had attacked Makkah. He took it upon himself the duty to collect arrows from the rear and hand them over to his uncles to shoot at the enemy.

### *Half-ul-Fazool:-*

Frequent warfare's had destroyed the Arab society. The people knew peace and rest neither by day nor by night. Sensitive mind of the future Messenger (Peace be upon him), was also sad to see that useless bloodshed. Tired of all this, at the end of the battle of Fajaar, some righteous men thought of a movement for peace in Makkah. Conscious of the evil of tribal warfares, at the age of 16, the young Muhammad (Peace be upon him) also joined them and became the founder member of

the agreement called Half-ul-Fazool signed by them. Its aim was to help the oppressed and check the oppressors, to protect the travelers and the poor and to restore order in Makkah and surrounding areas. Thereafter he always remained an active member of this pact and worked hard to realize its goals. Thus at a very young age, in whatever capacity and whenever possible, he took part in the welfare of the people.

He had already raveled to Syria on a trading mission with his uncle Abu Taleb. By eighteen, he began to take independent trading assignments to neighboring countries, in which he was very successful. Thus before his 25<sup>th</sup> birthday, he was considered a successful businessman. His qualities of honesty and truthfulness had become proverbial. They called him by titles, “Al-Ameen” i.e. the most honest; and “As-Sadiq” i.e. the most truthful. Impressed by his great qualities of head and heart, many people wanted him to work for them or trade in partnership.

## **2.6     KHADIJAH-TUL-KUBRA (RAH)**

There was a wealthy and noble widow in Makkah called Khadijah (RAH). By virtue of her generosity and lofty character she had earned the title of “Tahira” meaning “pure” from the Qureysh. She was respected by the whole tribe for her wisdom, understanding, good sense, morality and other noble qualities. Moreover, Allah had gifted her with beauty and grace. She invested her capital in trade goods and employed an agent on profit-sharing basis to take her merchandise in trade caravans to foreign lands.

When she learned about the truthfulness, honesty and high moral character of the budding young trader of Makkah (Peace be upon him), she made an offer to him. “Take my merchandise to Syria. I shall give you a share more than what I give to others”. He accepted the offer and concluded a business

agreement with her. She sent her slave Massera with him. During the journey, Massera observed such high qualities of nobility, good habits and wisdom that he became his devoted admirer. He also noticed some unusual signs that surprised him very much. He saw that trees of the way saluted to Muhammad (Peace be upon him) by bending their branches, and clouds up in the sky traveled with him to provide shadow in the blazing heat of desert. On his return to Makkah he reported all this to lady Khadijah (RAH). The trading mission was so successful that it earned her double the profits than normal.

She was also highly impressed by his great personality. After the death of her second husband she had rejected several proposals of marriage from members of the noble Qureysh families. No longer delaying in implementing her resolve to marry, she intimated her feeling to a relative Nafisa, who carried the proposal of marriage to the Prophet (Peace be upon him). After some reluctance he accepted the proposal and married her. He was twenty five years of age at the time while Khadijah is said to be forty. And for 25 years, as long as she lived he remained devoted to her.

This marriage seems part of the Divine plan for the prophetic mission ahead of Muhammad (Peace be upon him). If he was the noblest man on earth, Khadijah (RAH) likewise proved to be the noblest among the women of the world. After her marriage she placed all her wealth and resources at the disposal of her great husband. Thus their home became the home for all the destitute, poor, widows and orphans of Makkah. Their hospitality became proverbial among the tribes. They had perfect understanding on all worldly and spiritual matters. If the prophet hated idol worship, she too. If he went for meditation to the cave outside Makkah she accompanied him too. She proved to be his best friend, the most loving companion, and source of great courage and consolation to the Prophet of Allah through out her life. And in turn, the Prophet

of Allah also gave her immense respect and love. Even after death, he used to remember her and say, *"She gave me home when I was alone; she placed her wealth at my disposal when I was poor; and she believed in me when whole of world had rejected me"*.

After her death, he had more wives. But except Ayesha (RAH) daughter of Abu Bakr, (RAH) all of them were widows. The Messenger of Allah married them for variety of reasons. Some of them were widows of his close companions who had rendered great sacrifices in the wars for Islam, and it was important to help and honour them after the demise of their illustrious husbands. In few cases, they were Muslim ladies coming from the families of his staunch enemies. These marriages helped to soften their enmity against Islam. Wives of the Prophet of Allah (Peace be upon him) are called Ummahat-ul-Momineen i.e. mothers of the believers. (RAH) Each of them was a school in herself for the Muslim ladies. They explained and practically demonstrated the Islamic philosophy of family life and religious matter concerning the women of the world. Thus these marriages of the Prophet of Allah (Peace be upon him) proved of great importance for the mankind.

It may not be out of place to mention here that in exceptional circumstances when practical situation may demand, Islam has allowed a man to marry up to four wives. However this permission is with the strict condition to maintain full justice between them. Only the Prophet of Allah (Peace be upon him) was the true embodiment of this justice. Thus normal practice is only one marriage at a time.

Khadijah (RAH) bore two sons and four daughters. The sons were named Qasim and Abdullah (known as Tahir and Tayyeb also). Names of the daughters were Zainab, Ruqqiya, Umm-i-Kalthum and Fatima. May Allah be pleased with them all. It may be worth mentioning here that lineage of the

Messenger of Allah has survived through his daughter Fatima who was married to her cousin Ali (RAH). All other daughters remained issueless and his sons died quite young. Both sons passed away quite young, leaving their parents bereaved. To compensate the loss, the Prophet (Peace be upon him) adopted his freed slave Zaid bin Hartha as his son, who latter became one of his closest companion and one of the first to believe in him. (11),(12),(31).

## **2.7     THE NOBLEST CITIZEN OF MAKKAH**

By his thirtieth year, he had secured for himself a satisfying life, wealth, love and respect of his fellow beings (1). They regarded him a wise noble man, the one who would never speak a lie even as a joke; and he was the most honest keeper of trusts. People looked for him to settle their disputes.

When he was thirty five, the Qureysh started the project to re-build Kaaba after heavy rains had done irreparable damage to its building. A dispute arose among the tribes at the time of placing the Holy Stone called “Hajr-e-Aswad” on the wall. Each tribe wanted the honour to lift the holy stone and fix it in its place. A never ending tribal war seemed imminent. However the elders of Qureysh decided to wait till morning and appoint the one whosoever shall be the first to enter into the Holy Kaaba. So they shut the doors and began to wait for the morning. Miraculously, the first man to appear on the scene was no other but Muhammad (Peace be upon him). Seeing him they exclaimed with joy,: Here is Al-Ameen,... “Here is As-Sadiq. We trust his wisdom. We have full faith in him”. He then settled this very serious matter most amicably to the satisfaction of everyone. He placed the Hajr-e-Aswad on a piece of cloth, and asked all the tribal chiefs to lift it to its place, and he himself fixed it properly.

For such great qualities of head and heart people of Makkah regarded him the wisest and the noblest son of Makkah. To the children he was the most beloved and favorite uncle. To the destitute and needy, he was the most helpful brother. To the orphans and widows, he was the most reliable protector. His honesty and truthfulness had become proverbial. Even after the Revelation when the whole of Arabia and become his enemy, no one ever raised a finger on the character of the Messenger of Allah. There was absolutely no contradiction in his deeds and uttering. So he was destined to be the best and the last prophet of Allah and no doubt he splendidly qualified for the job ahead of him.



## **Chapter Three:**

# **THE ADVENT OF REVELATION**

### **3.1 MEDITATION IN HIRA**

By the time, Muhammad (Peace be upon him) was thirty five, his life had begun to change profoundly. Urgent inner questioning drove him increasingly into solitude. It had become his practice to retire from his family for a month every year to a cave in the desert for meditation. His place of retreat was “Hira”, a hill not far from Makkah, and his chosen month was Ramadhan the month of fasting. He was so deeply absorbed in meditation that often he would forget himself and would not even think of food and water. His worship was the same kind of worship which his great grandfather Ibrahim (Peace be upon him) has performed before his assumption of the Prophetic office. He used to reflect deep into the creations of his Lord, and so tried to recognize Him through His signs. He would spend days in and days out on thinking about the Creator, His purpose behind His universe and the purpose of the man in this organism.

In this period of his life, he used to see true dreams. They appeared to him as real as daylight events. With time he grew to love solitude more and more.

### **3.2 THE GREATEST EVENT:-**

It was there in Hira that one night towards the end of the month of Ramadan the greatest event of human history took place. He was then forty years old. On that night the Creator of the Worlds appointed Mohammad (Peace be upon him), as His

Ambassador, Prophet and Messenger to all mankind and Jinns for all times to come. With it the era of the previous prophets came to an end and the “Last and the Best” advanced on the scene of the earth. Henceforth, no religion was to be accepted by the Creator but Islam i.e. complete submission, the rules and regulations of which were to be taught and explained by the awaited Prophet (Peace be upon him). He was to purify and complete the religion of the previous prophets, throughout ages who had been giving the glad tidings of his coming. (8)

Jesus Christ (Peace be upon him) had prophesized, “*Hobeit, when he, the Spirit of Truth is come, he will guide you on to Truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak*”. (John, XVI,13). Jesus (Peace be upon him) further told, “*I am indeed sent to the House of Israel as a Prophet of Salvation; but after me shall come the Messiah, sent by God to all the world; for whom God has made the world*” (Ch.82, The Gospel of St. Barnabas).

Before him Moses (Peace be upon him) had told, “*The Lord your God will raise up for you a prophet like me (Moses) from among your brethren (descendants of Ishmael),.....*”. (Deuteronomy X VIII 15-19).

Tidings of his coming were also given in the oldest religious books of the Hindus, known as the Purnanas, “*A Malecha, (belonging to foreign countries) spiritual leader and teacher will appear with his companions. His name will be the most praise-worthy i.e. Ahmed.....*”. (Bhavishya Purnara Parv-3 Khand 3, Adhya 3, Shalok 5-8). (Ref.8). And in Vedas it was proclaimed. “*O people listen to this emphatically! The man of praise (Muhammad) will be raised among the people.....*” (Atharna Veda Kanda 20, Sukta 127 Martra 1-3) (Ref.8)

In the holy Quran the blessed night on which that great event took place is called “*laila-tul-Qadr*” i.e. “The Night of

Honour”. It was the night of the fulfillment of all these prophecies, a night better than the entire life time of any individual.

### 3.3 **THE FIRST REVELATION**

On this night, standing on the mount Hiya, he heard a voice say: “Read!” He said: “I cannot read”. The voice again said: Read!” He said: “I cannot read”. A third time the voice commanded: “Read!” He said: “What should I read?” The voice said:

“Read:

*in the name of the Sustainer, who has created,*

“Read:

*For They Lord is the Most Bountiful One,*

*“Who taught (man) the use of the pen”*

*“Taught man which he knew not”. 96(1-5)*

This was the first revelation. It laid down the foundation of a “New World Order”, an order, signified by the words “Read and Read” whose hall-marks would be the “Pen and Book”, the supreme instruments of knowledge. With their use, the followers of the Messenger of Allah were soon to unveil the secrets of nature. About them Robert Briffalut concludes in his well known book, “The Making of History”, “The debt of our science to the Arabs (the Muslim) does not consist on startling discoveries or revolutionary theories. Science owes a great deal more to the Arab culture (Islam): it owes its existence” (14).

When he awoke, the words of revelation remained “as if inscribed upon his heart”. He went out of the cave on to the

hillside and heard the same awe inspiring voice say: "*O Muhammad! Thou art Allah's Messenger, and I am Gabriel*". Then he raised his eyes and saw the angel, in the likeness of a man, standing in the sky above the horizon. And again the strange voice said: "*O Muhammad! Thou art Allah's messenger, and I am Gabriel*". The Prophet (Peace be upon him) stood quite still, turning away his face from the brightness of the vision, but whithersoever he might turn his face, there always stood the angel confronting him. (1),(10),(31).

He remained thus a long while till at length the angel vanished. Then he returned in distress of mind to his wife Khadijah (May Allah be pleased with her). He was worried by the heavy burden of prophecy. He was afraid whether he could fulfill the responsibility being given to him. He (Peace be upon him) said to her, "Wrap me, Wrap me". As he became calm, the Prophet (Peace be upon him) said, "O Khadijah! What has happened to me?" and related the whole episode to her, adding, "I am afraid of this happening".

She did her best to reassure him, saying that his conduct had been such that Allah would not let a harmful spirit come to him and that it was her hope that he was to become the last Prophet of Allah for mankind, who was being awaited by the Jews, Christians, and followers of other religions.

Next day khadijah (May Allah be pleased with her) took him to her cousin Waraqa bin Naufal, who had renounced idolatry and became a Christian. He had grown very old and blind but knew the Scriptures of the Jews and Christians by heart. He declared his belief that the heavenly messenger who came to Moses of old had come to Muhammad (Peace be upon him), and that he was chosen as the Prophet (Peace be upon him). He told him about his vision that it was the same angel whom Allah had sent to Moses. "Then Warqa added, "I wish I could live to the day when your people will turn you out!"

“Will my people expel me”? enquired the Prophet (Peace be upon him). “Yes”, said Warqa, “There has been no man who brought what you have brought and he was not opposed. If I survive till that time, I shall help you”.

Not long afterwards, however, Warqa bin Naufal died.

### 3.4 **REASONS FOR HIS DISTRESS OF MIND**

To understand the reasons of the Prophet’s diffidence and his distress of mind after the vision of Mt. Hira, Marmaduke Pickthal says, “He was a man of humble and devout intelligence, a lover of silence and solitude. He had never thought that he could be the Prophet of Allah. The very thought of being chosen out of all mankind to face them alone, with such a Message, appalled him at the first. Recognition of the Divine nature of the call he had received involved a change in his whole mental outlook, sufficiently disturbing to a sensitive and honest mind”. (11)

Thereafter Gabriel’s stopped visiting. The Prophet (Peace be upon him) also resumed his meditations in the cave of Hira. This situation lasted for about six months. One benefit which occurred from this interval was that the awe of the first revelation on his heart wore-off and became eager for the revelation. After some time Gabriel began to pay consolation visits to him off and on, assuring him that he had been chosen as the last of the Messenger of Allah to all mankind. Continuous visits of Gabriel and the conviction that was brought, thereof, helped him to prepare for the tremendous task imposed on him. He became filled with obedience which justifies his proudest title. “The Slave of Allah”. (9),(11)

It is reported that at the moments of revelation the Prophet (Peace be upon him) used to feel tremendous pressure on him. Even in cold weather, he would begin to perspire, and

his face would become red. It used to be a semi-conscious state and generally he covered himself with a piece of cloth. Due to this change in the physical state of the Prophet (Peace be upon him) those near him, used to recognize that angel Gabriel had come with revelation from Allah. (25)

The words which came to him when in this state of trance are held sacred by the Muslims and are never confounded with those which he uttered when no physical change was apparent in him. The former are the sacred revelations Al-Quran; the latter “The Hadith” or “Sunnah” of the Prophet (Peace be upon him). The two have never been mixed.

### 3.5 **PREACHER IN MAKKAH**

The repeated experience of the Divine revelation had a profound effect on the Prophet (Peace be upon him). Previous to this experience he was a quiet man, a lover of solitude. But then suddenly he became the most eloquent man of Makkah, expressing words of great wisdom, unfolding the secrets of heavens and earth and narrating historical events of earlier generations which only the Jewish scholars and Christian monks knew to some extent. How could an unlettered man do that?

Makkans were simply surprised. However this is the question which also bothers the non-believers even today. *“How could he pronounce truths of scientific nature that no other human-being could possibly have discovered at the time, and all this without making the slightest error in his pronouncement on the subject?”* asks Maurice Bucaille in this book “the Bible, the Quran and Science” (35) Page 125.

Majority of his fellow citizens also failed to see it objectively and thought that he has been possessed by some

spirit. Very few of them realized that he had been chosen to be the Messenger of Allah, as Moses and Jesus (Peace be upon them) had been formerly.

In obedience to the commands of Allah's revelation he began to preach what was being revealed to him. In streets of Makka and front of the Kaaba he used to proclaim;

*“O, people, say  
There is no God but Allah  
You will find salvation”.*

This simple statement meant a lot. It implied all man made gods and submission to freedom from Allah, the one and only God. The Makkans found it hard to accept and they were puzzled. They believed in hundreds of idols as intercessors or sharing power with Allah. Even the strong among them behaved like gods.

The article of faith to enter into the fold of Islam was also straight-forward, clear and definite. It was simply to declare that *“There is no God but Allah and Muhammad (Peace be upon him) is the Messenger of Allah”*. This simple declaration meant a whole lot of change in one's life. It begins with a negation i.e. “There is no God”, asking man to reject all the preconceived, man-made philosophies and false authorities. Once the heart is clear of such spiritual and temporal bonds of slavery only then it is able to receive the truth expressed by the following words “But Allah”. This is to accept the Creator of the “Time and Space” as one's only Lord, the Supreme Authority and to obey His Will and Law. But how to know what Allah has desired for the man? The answer is provided by the second part of the article of faith, “And Muhammad is the Messenger of Allah”; meaning that whatever is revealed on Muhammad (Peace be upon him) that is the Will and the Word of Allah. Obeying him is like obeying Allah directly.

Thus the declaration “There is no God but Allah, and Muhammad is the Messenger of Allah”, had an electrifying effect on the one who accepted it. It meant a complete change of heart. Henceforth the intellectual image of the Deity was never to be degraded by any visible or invisible idol, king, priest or church. The Makkans refused to admit.

### 3.6 **FIRST CONVERTS**

The immediate phase of his work after induction with prophetic office was, who should be invited first of all to adopt the worship of one Allah and renounce hundreds of other gods. It was really a hard task to offer the people what was entirely contrary to their practice.

Hence the Messenger of Allah (Peace be upon him) selected for the call those people who had been close to him and who had first-hand experience of his habits and moral character, who were absolutely certain of his veracity and integrity and who would not easily refute his claim.

The very first to accept Islam was his wife, Khadijah (RAH), whose support and encouragement proved very crucial in the first few years of his mission. Thus she got the singular honour to be the first to accept Islam among the whole of the world. Next to her was his childhood friend, Abut Bakr (RAH), a highly respected citizen of Makkah. He was the first man outside his family circle, whom the Prophet (Peace be upon him) invited to profess his faith in this message. The Prophet’s young cousin, Ali, (RAH) was another brilliant addition to the infant Muslim community. Zaid bin Hartha, (RAH), his freed slave was the fourth in line to accept Islam. Later through Abu Bakr’s persuasion and guidance Uthman bin Affan, Zubair bin Awam, Abdul Rahman bin Auf, Saad bin



Abi Waqas and Talha bin Obedullah also accepted Islam. May Allah be pleased with them all. (19)

Period of secret preaching lasted for about three years. During this period about forty submitted to Islam. All those individuals were of high mental caliber and nobles of the town. They were men and women of position, rank, wealth and culture, from his/her own kith and kin, and they knew the ins and outs of his life. Three out of the first four caliphs, with their towering personalities, were the converts of this early period. (19) This was another proof of the truthfulness of his claim of prophet hood. Sayed Ameer Ali writes in his book, "The Spirit of Islam", "If these men and women, noble, intelligent and certainly not less educated than the fishermen of Galilee (early followers of Jesus), had perceived the slightest sign of earthliness, deception, or want of faith in the teacher himself, Muhammad's hopes of moral regeneration and social reform, would all have crumbled to dust in a moment". (38)

### 3.7 **OPEN PREACHING**

Sometimes after the first revelation he received the command from Allah:-

*"O! Thou wrapped in the cloak,  
Arise and warn!  
And glorify the Name of thy Lord openly....." 74:1-3*

So far the movement of calling towards Islam had been under cover and worship was performed secretly. But the sun whose light was to brighten the world had to rise and dazzle the world. To start with, the Messenger of Allah invited the whole clan of Abdul Muttaleb to a feast. When the dinner was over, the Prophet (Peace be upon him) addressed the guests, and asked who will support him in that onerous task? Silence

descended on the whole company. Among them the young Ali (RAH) who was sick at that time, rose to his feet and said:

*“My eyes are sore and my legs are thin,  
and in age I am younger to all of you,  
nevertheless, I shall stand by the  
Messenger of Allah”. (31)*

They wondered at the spectacle of two persons (one of them a mere boy of eleven) deciding the fate of the world. Prophet’s uncle Abu-Lahab flew into rage and began to shout. In the end, they went to their houses, ridiculing both of them.

Next morning the Prophet (Peace be upon him) ascended to the top of the Saffa mountain and said aloud: Oh! the Calamity of Morning”. In Arabia this cry was used to be raised by a person who had seen an invader approaching his tribe in the early hours of the morning. On hearing this cry, people from all the families of Qureysh rushed toward him. When all had assembled, the Prophet (Peace be upon him) called out the name of each of the family and said, “If I tell you that an army stands behind this hill, ready for an assault on you, will you believe me?” All said, “Yes, we will believe you. We have never found you telling a lie”.

There upon the Prophet (Peace be upon him) warned them, *“Save yourselves from the fire of Hell, by worshipping one and the only One God alone”*. On hearing this Qureysh were enraged and went away cursing him. From this moment onward they decided to stop the Prophet from preaching Islam; and punish his followers mercilessly to strike terror in the hearts of those inclined to join the new faith.

### **Al-Fatihah: Makki**

*In the name of Allah, The Rahman, The Rahim, ever-merciful.*

- *All Praise be to Allah, Rabb of all the worlds,*
- *Most Beneficent, Ever-Merciful,*
- *King of the Day of Judgement.*
- *You alone we worship, and to You alone we turn for help.*
- *Guide us (O Lord) to the path that is straight,*
- *The path of those You have blessed,*
- *Not of those who have earned Your anger,*
- *Nor those who have gone astray.*

## Chapter Four:

# TRIAL OF TRUTH AND PASSIVE RESISTANCE

*Whenever they consider thee (O Muhammad)  
They make thee a target of their mockery,  
Saying, "Is this the one whom Allah has sent  
As an apostle?"*

### 4.1 BEGINNING OF PERSECUTION

Strong in his inspiration, the Prophet (Peace be upon him) disregarded opposition and went on warning, pleading and spreading the message of Allah openly, while the Qureysh did all they could to ridicule his teachings. He (PBUH) was perceived as a rebel and the one who had gone astray and thus according to their own whims set it their duty to bring him back to their ways.

Undaunted of the threats from disbelievers the Prophet (Peace be upon him) began to preach in public places pointing out the wretched folly of idolatry in the face of the laws of life and death, of growth and decay, which manifest the power of Allah and attest to His Sovereignty. As he began to speak against their gods openly, Qureysh became actively hostile, persecuting his poorer disciples, and mocking and insulting him. The one consideration which prevented them from the physical attack on the Prophet (Peace be upon him) was the fear of vengeance of his clan Bani Hashim who enjoyed considerable influence and power in Makkah and surrounding areas. Even though a majority of them were non Muslims, yet

according to their tribal traditions they were honour-bound to protect him being a member of their family.

The new religion, with its message of unity and equality before God, was readily accepted by the poor, but it hit directly at the vested interests of the priestly class of Makkah who were rich and powerful. They therefore opposed it tooth and nail. It is remarkable that amidst all the bitterness and controversy, the Prophet's adversaries never doubted his honesty. Abu-Jahal, the ring leader of the opponents, used to say to him,

*"You are not a liar. But how can I believe that God has chosen you as His prophet instead of me?"*

In general, opposition of the non-believers was either out of ignorance, jealousy and pride in their traditions or due to their vested interests. Same has been, indeed the story throughout the history. In the modern times if the Prophet has been accused of falsehood by some of the non-muslim missionaries, this has also been the result of misguided religious jealousy, and political vengeance. However, in recent times, some of the more objective Christian scholars have started admitting this folly.

Among them, W. Montgomery Watt, for instance, says:

*"Not merely must we credit Muhammad with essential honesty and integrity of purpose; if we are to understand him at all, we must correct the errors we have inherited from the past". (7)*

Professor Krishna Rao quotes from "Cambridge Mediaval History":

*“The accounts of Muhammad and Islam which were published in Europe before the beginning of the 19<sup>th</sup> Century are now to be regarded as literary curiosities”.*(14)

#### **4.2     THE FIRST MIGRATION TO ABYSSINIA**

The early converts, especially the humble folk, were unable to defend themselves against oppression. The Prophet of Allah had forbidden them to react or to be provoked. His policy was passive resistance. However so cruel was the persecution they endured, that in the fourth year of revelation, the Prophet (Peace be upon him) advised all who could possibly contrive to do so to emigrate across the red sea to Abyssinia, ruled by a just Christian king called by his title An-Najashi. The first contingent of eleven men and four women prepared to emigrate and set out on their journey in the month of Rajab in the fifth year of the Revelation. The Qureysh, on hearing of the Muslim emigrants' journey to Abyssinia, were infuriated. They pursued them, but as Allah willed, the boats has already sailed and thus they failed to catch the fugitives. King of Abyssinia permitted the Muslims to live in peace and security in his land.

#### **4.3     TRIAL OF THE TRUTH**

Frustrated, the Qureysh began to persecute the Prophet of Allah (Peace be upon him) physically, which they henceforth had not dared to do. Makkan chiefs and their allies threw over him dust and skeletons of dead animals while he knelt in prayer in the Holy Kaaba. Uncle Abu Lahb and his wife covered the way to his home by thorny bushes so that he would be injured. Sometimes they threw heaps of dirt and stones over him while he walked through the narrow streets of Makkah. But he took it all patiently and continued his job without provocation.

Inspite of threats and violence, the Prophet (Peace be upon him) boldly preached against social discrimination and pride of race and rank. The revelation from Allah stated:

*“O mankind, most certainly,  
It is We (Allah) Who have created you all,  
From a single (sperm)  
of a male and a female,  
And it is We who have made you  
into nations and tribes,  
That ye may recognize each other,  
(Not that ye may despise each other):  
“Lo! the noblest of you,  
In the Sight of Allah  
Is the best in conduct only”.*  
49(13)

This philosophy was impossible for Makkans to accept who were then the high priests of Arabia, “How could women be considered as humans”, they wondered. “How can a slave be equal to his master? Muhammad (Peace be upon him) wants to destroy the fabric of our society; he wants to ruin our economy; he is the enemy of our gods..... torture him..... torture all those who follow him”, they violently responded.

Their first victims were the poor and slaves who had accepted Islam. When the hour of high noon arrived they would seize them. The glaring noon sun in Makkah turns the sandy terrain into a burning iron plate upon which they stretched them, placed heavy stones on their chests to prevent them from turning aside, branded with hot iron and then dipped their heads in water. In one case they spread burning coal on the ground and stretched Khabbab bin Arth, (May Allah be pleased with him) on this bed of fire. Khabbab was kept in this position till the fire under the back was extinguished. Ammar, his father Yasir and his mother Sumayyah (May Allah be

pleased with them) were made to stretch on burning ground and beaten so hard that they would become unconscious. So much so that his mother (Sumayyah) died through this torture before his eyes. (19) Abu Nakiha (RAH) was tied with a rope round his leg and dragged on rocky terrain by his master. Such were the every day stories. Muslim men and women were daily tortured mercilessly but none of them gave up. In this period of trial, only their patience and prayers was their weapon against the brutalities of their persecutors.

The struggle grew in intensity. Prophet of Allah (Peace be upon him) himself was tortured but he went on preaching with courage derived from inspired guidance. He emphatically told the people that their idols were lifeless objects, of no avail. He taught about the dignity of man that he is the vicegerent of Allah on earth. Thus he must not bow before any authority other than Allah and that he is accountable for all that he does during his earthly life.

These were difficult ideas for the Makkans to accept; they, whose traditions were steeped in polytheism and whose pockets were filled by the pagan pilgrims who visited the city's various temples. They regarded Muhammad's (Peace be upon him) preaching as an attack on the religion of their ancestors, a threat to their cultural values and an assault on the very honour of their tribal ways. Worse still, they saw that if Muhammad (Peace be upon him) has his way the idols would be thrown out of the city. Then they would be unable to make money from the devotees of the different cults. During the "Jahiliya", (the period before the enlightenment of Islam) such devotees crossed desert trails all over central and northern Arabia to visit Makkah. The chiefs did not want this to change. They responded to the Prophet's warning with savagery.

They organized a propaganda campaign against the new religion. They mocked the Prophet (Peace be upon him) by



calling him a mad-man, a social misfit, one possessed by demons and a master of witchcraft. They tried to persuade visitors to Makka not to listen to him or even to go near him, lest he should break them apart in his supposed madness. The Prophet (Peace be upon him) was followed through the streets of Makkah by slaves and children hired to chant, “Mad!..... Mad!..... Mad!.....” They threw dust and stones on humanity’s greatest benefactor until blood poured down to his heels. He would sit down for a while in his pain and weakness, but would soon get up again, to teach the mob relentlessly.

#### **4.4     MIRACLES VERSUS NATURE**

The pagans would ask him to show miracles and after having seen them, they would say, “He is a magician”. They asked him supernatural things such as “Let the pebbles stand witness to your truth, let the trees come walking to you, let the animals speak about the truth of your message and similar many other miracles”. Each time he obliged them with the leave of the Lord, but even then, they would not believe him. Once they asked him to show them the miracle of the Moon splitting into two as a proof of his prophethood. Hoping that they might believe, he prayed to Allah for this very extraordinary happening; and to the surprise of every one, they saw moon breaking into two fragments and then joining again as it is now. Even the travelers on their arrival in Makkah also confirmed this strange happening. But except a few, most of them did not accept Islam, saying Muhammad (Peace be upon him) had mesmerized them.

He repeatedly said that miracles were not the basis of Islam. In fact miracles can never form the basis of any permanent truth. The truth itself is the ever living miracle. The Prophet of Allah (Peace be upon him) always said that his greatest miracle was the Holy Quran. And he never attributed any miracle to his own powers. According to a western writer,

*“The most miraculous thing about him is that he never claimed the power of working miracles”.*(14) He would plainly say that he was a man like others. All this was in an age when miracles were supposed to be ordinary occurrences, at the beck and call of the commonest saint, and where the whole atmosphere was charged with supernaturalism both inside and outside Arabia.

Instead of encouraging them about miracles, he turned the attention of his followers towards nature and its laws, and to understand and appreciate the Glory of the creator, through the study of His creations which are the astounding miracles, each of them. The Quran said:

*“LO! In the creation of the heavens and the earth,  
And the difference of night and day,  
And the ships which run upon the sea  
With that which is of use to mankind,  
And the water which Allah sent down from the sky,  
Thereby reviving the earth after its death,  
And dispersed all types of living creatures thereby,  
And in the ordinance of the winds,  
And the clouds obedient between the  
heaven and the earth.,  
There are signs (of Allah)  
for people who have sense”.*

Thus the Messenger of Allah asked mankind not to look for the miracles but to base their belief on the strong foundation of reason and logic. Infact, he strongly discouraged temptation of falling into superstition. When his beloved son Ibrahim died in Madinah, a sun eclipse occurred and rumour of God’s personal condolence quickly arose. Whereupon he corrected everyone and announced, *“An eclipse is a phenomenon of nature. It is foolish to attribute such things to the death or birth of a human being”.*

Thus he preached about logical thinking, scientific reasoning and study of nature alongside the teachings about the prayers and purely religious matters. The number of verses in the Holy Quran inviting close observation of nature are several times more than those that relate to prayer, fasting, pilgrimage etc, all put together. He taught that creation of the Universe has a purpose and man must discover that purpose, as Allah says in the Quran:

*“We have not created  
the heaven and the earth,  
And all that is between them, in mere idle play,  
None of this have We created without (an inner) Truth,  
But most of mankind do not understand it”.*

44(38-39)

#### **4.5 OFFER OF COMPROMISE**

When persecution did not work they tried to bring the Prophet (Peace be upon him) to a compromise, offering to accept his religion if he would so modify it as to make room for their gods as intercessors with Allah, and give up attacking idolatry. The chiefs of Makkah unanimously elected Utba bin Rabia as their representative. He was a man of prominence and wisdom. Utba went to him and said, “If the purpose of your mission is to gain wealth, we shall collect an enormous amount of wealth for you and make you the richest man of Arabia. If you want to be the chief of Arabia, we shall be happy to accept you as our chief. If you aspire to be a king, we agree. If you are under some spell, we shall arrange the best physician for you”.

When Utba finished speaking, the Messenger of Allah (Peace be upon him) recited the opening verses of the Sura Ha-Mim-Sajda inviting mankind to Allah alone. In the end he said. *“Even if you bring the sun and the moon for me, I will not forsake what Allah has destined for me”.*

When their efforts at negotiation failed, they went to his uncle Abu Talib, requesting him to intervene. Meanwhile the Messenger of Allah (Peace be upon him) arrived and the proposal was put up to him again. He observed, *“I can discuss, provided you agree with me on one point. Then the whole of Arabia will come under your feet and even non-Arab lands will become your tributary”*. At this Abu Jahal said, *“For this we will agree not merely to one but Ten points”*.

*“Pronounce, there is no god but Allah and cast away from you necks the shackles of devotion to idols”*, said the Messenger of Allah (Peace be upon him). The Qureysh went back disappointed, saying, *“This man will accept none of our conditions”*. Abu Taleb also turned down the proposals and declared his unqualified support to the Prophet, and refused to hand him over to the infidels. (Ref. Ibn-e-Hasham).

#### **4.6     CONFINEMENT**

The exasperation of the idolaters was increased by this refusal; and they became desperate after the conversion of Omar (RAH), one of their stalwarts. They grew more and more embittered, till things came to such a pass that they decided to ostracize the Prophet's whose clan, idolaters who protected him, as well as Muslims who believed in him. They drew up a covenant to paralyze the economic and social life of the clan of Banu Hashim and Banu Muttaleb for an indefinite period. They resolved that none of them would have any social contact with the clan of the Prophet of Allah or sell to them or buy from them. This they all signed and it was deposited in the Kaaba. Then, the Prophet (Peace be upon him) was confined with all his kinsfolk in a mountain gorge “Shab-e-Abut-Taleb” which run down to Makkah. Only at the time of annual pilgrimage could he go out and preach, or did any of his kinsfolk dare to go into the city.

This was, no doubt, a very difficult period for the Prophet and his family. However the boycott further strengthened Islam. Majority of the clan of Banu Hashim and Banu Muttaleb accepted Islam. News of this harsh treatment of Muslims spread in the entire Arabian Peninsula; and people began to discuss about the new faith, with sympathy. The belief of his companions also grew apace, and their zeal to obey their Guide and Leader (Peace be upon him) intensified.

In the prison Muslim children writhed in the agony of hunger and thirst, but their mothers had nothing to offer them save their tears. The people were eating leaves of the trees, dry hide, and grass instead of food. The reaction of Qureysh to the high cries of the children and their mother writhing in agony in the gorge was mixed. Some rejoiced and some others revolted and felt ashamed. In this agony Muslims lived for three long years.

At length some kinder hearts among the Qureysh grew weary of the boycott of old friends and neighbors. The Prophet of Allah (Peace be upon him) also told them that the writings on document has been eaten by moth, except the name of Allah; and thus it applies no more. At this the elders of Qureysh brought out the document for reconsideration. They were astonished to see that as the Prophet (Peace be upon him) had told them, all the writing had been destroyed by white ants, except the words “Bismika Al-Iahumma” (“In Thy name, O Allah”). When they saw that marvel, the ban was removed, and the Prophet (Peace be upon him) was again free to go about the city. This happened in the month of Muharram of the tenth year of his Prophethood.

Barely six months had passed out of confinement when his most cherished companion, the wise and consoling Khadijah (RAH) died. May god bless her forever. She left

behind four daughters for him to look after. His uncle and guardian, Abut Taleb, the grand old man of Makkah, also died in the same Period. (6)

Not only a great personal loss, but their deaths were a big set-back to the struggle of Islam also. After their passing away, the opponents became very bold and started attacking the prophet physically, which they rarely had the courage to do in the days of Abu Taleb. It was such a difficult year for the prophet of Allah that he named it: "They year of sorrows". (...)

#### **4.7 SECOND FLIGHT TO ABYSSINIA**

When the persecution became so unbearable that the very survival of the small Muslim community seemed indoubt, the Messenger of Allah (Peace be upon him) again advised his followers to migrate across the Red Sea to Christian Abyssinia (Ethiopia), where a tolerant social order had made it possible for the Muslims to practice their religion in freedom. This time eighty two men and eighteen women immigrated under the leadership of Jafar-bin-Abu Taleb, a cousin of the Prophet of Allah (10). He himself remained in Makkah.

Meanwhile, the Makkan chiefs sent a delegation to plead with the Abyssinian king to return the Muslim fugitives, describing them as dangerous opponents of Jesus Christ (May Allah bless him). Fortunately the king called the Muslims to defend themselves against this charge in the royal court. Jafar bin Abu Taleb (RAH) as leader of the Muslims recited some verses of "Sura Maryam", concerning Jesus (Peace be upon him), on hearing which the king was overcome with emotions and tears began to fall from his eyes. He said, "*By God, this discourse and the Bible are two brands of the same lamp*". He told the Qureysh envoys, "*Return to you country. I shall not hand over these oppressed people to you*". He also secretly accepted Islam and sent a letter expressing his obedience, to the

Prophet of Allah (Peace be upon him). (31) However he did not declare his Islam for political reasons.

#### **4.8 PERPETUAL LOVE FOR FAITH**

Thus humiliated, the chiefs and their supporters became desperate in their enmity against the Muslims. They plotted the Prophet's assassination many times, but he still preached publicly, and he still went to the Kaaba to pray in his own way. The Muslims endured extreme hardship, but their strength of character was such that not one of them renounced the new faith.

In this period of trial, the Messenger of Allah (Peace be upon him) and his followers set the noblest and the bravest example of patience, endurance, self control and passive resistance. They were provoked daily by way of body torture and personal humiliation but they never reacted. Each new torture made their faith stronger than before. Enemies used to get tired of their brutalities and wonder on the strength of the faith of the Muslims.

Such great sacrifices rendered by the companions of the prophet of Allah for the sake of their faith, has moved even some of the non Muslim intellectuals. Professor K. S. Ramakrishna Rao writes:

*“Read the history of the early converts to Islam and every heart would melt at the sight of the brutal treatment of innocent men and women. Summiya, an innocent woman, is cruelly torn into pieces by piercing through with spears. An example is made of Yasar whose legs are tied to two camels and the beasts are driven in the opposite direction. Khabbab Bin Arth is made to lie down on a bed of burning coal with the brutal legs of the merciless tyrant on his breast so that he may not move and this makes even the fat beneath his skin melt.*

*Khabbab Bin Adi is put to death in a cruel manner by mutilation and cutting off his flesh piecemeal. In the midst of his tortures, when asked whether he did not wish Muhammad in his place while he was in his house with his family, the sufferer cried out that he was gladly prepared to sacrifice himself, his family and children and all to save Muhammad (Peace be upon him) from the prick of a thorn.*

*Scores of heart-rending incidents of this type may be narrated. But what do all these incidents show? Why was it that these sons and daughters of Islam not only surrendered to their Prophet, their allegiance, but made a gift of their bodies, hearts and souls? Is not the intense faith and conviction on the part of the immediate followers of Muhammad (Peace be upon him) the noblest testimony to his sincerity and to his utter self-absorption in the task assigned to him?"(14)*

#### **4.9 JOURNEY TO TAIF**

After a time, neighboring settlements joined the Makkan chiefs in persecuting the emerging Muslim community. In the face of such opposition, the Prophet (Peace be upon him) decided to turn his attention to other cities and tribes. With his adopted son Zeyd bin Haritha (RAH), he crossed rugged mountains to the city of Taif, 50 miles south east of Makkah. This was June 619 AD.

Taif was beautiful, green and cool place. The people were mostly prosperous and were engaged in worldly pursuits. The Prophet (Peace be upon him) met the chiefs and invited them to Islam. But their reaction was extremely hostile.

He was met with very humiliating treatment. He was driven from the city by stone-throwing vagabonds. He was exhausted, his feet bleeding, and he fell down many times. But when Zeyd (RAH) asked him to curse the tyrannical citizens of



Taif, the Benefactor of the Worlds, (Peace be upon him), raised his eyes to the sky, and in a tone of deep agony cried to his Lord:

*“Allah! To You I send my petition of lack of strength,  
lack of means, and lack of help against the people!  
You are the most Merciful. You alone are  
Sustainer of the weak. You are my Lord! To whom do  
You consign me?”*

*O Allah! If even in this state I retain your goodwill,  
I am content:---- My Lord! I seek refuge of your light  
and grace which illuminates all darkness----  
O Lord! Save me from Thy wrath or that I shall become  
liable to your torment,---- I am content with Thy Will  
till I gain your goodwill. No power and strength can  
come from aught but Thee”.*

*“My Lord, forgive them; They know not who I am.  
O, Allah, guide them to the right path;  
And do not forsake me”. (1),(10),(12),(31)*

#### **4.10 ASCENSION TO HEAVENS**

The news of the mishap in Taif spread in Makkah. Idolators were rejoiced at his failure. Partial success among the Makkans, and the attempt which he made to preach in the city of Taif left a lot to be desired. “Shall he be ever successful in establishing the religion of Allah?”. This question bothered his mind very much. Though a little frustrated yet he was not dismayed. With his full faith in the One who had sent him, he returned to Makkah to continue his fight against ignorance and falsehood.

Undeterred of failures, he went from person to person, tribe to tribe, place to place to discharge his duty and deliver

the message of Allah which he was receiving continuously. Full of arguments, with a smiling face, he would approach anyone and beseech to listen to the words of Quran, the words which can pierce through the hearts and have the power to change the destiny of man here on the earth and in the Hereafter. He would say:

*By the sun and his dazzling brightness,  
By the moon which follows it,  
By the night which veils it;  
By the heaven and Him who built it,  
By the earth and Him who spread it,  
By the soul and Him who perfected it,  
And inspired it with (knowledge of) sin and piety;  
Blessed shall be the one  
Who has kept his (soul) pure,  
And ruined (will be the one) who has corrupted it!  
(Sure Al-Shams Verses 1-9)*

The unfortunate Qureysh did not heed to the wisdom of Quran. Instead they stooped to the vilest deeds. Gangs of urchins were appointed to chase him and scream at him. When he was in the act of prayer, they would clap with their hands. As he walked in his way, filth would be thrown at him. Abu Jehl tried to kill him in Kaaba, but Allah filled him with terror and awe that he could not fulfill his evil designs.

It was in this state of affairs that Allah bestowed upon him the unique experience called “Miraaj”, which means “ascending to the heavens” (1),(10),(11). He had set the highest example of patience, perseverance and dedication for all times to come. “Miraaj” was his reward for this splendid effort.

Holy Quran refers to this great event in the following words:

*“Limitless in His Glory is He who carried  
His servant by night from the Inviolable House of  
Worship,  
To the Remote House of Worship,  
So that We show him some of Our Signs;  
For, verily, He alone is All-hearing, All-seeing”*

At night when he was sleeping in the home of his cousin Umm-e-Hani (RAH) angel Gabriel came with a special ride called “Buraaq”, a word which is plural of “Barq” meaning electricity or lightning. The Prophet (Peace be upon him) mounted on it along with the angel; and began his journey ascending to the heavens. In this journey he crossed the space and time limits and witnessed the marvel of the creations of his Lord all over the universe.

According to the various well documented Traditions (25-30) the Apostle of Allah (Peace be upon him), accompanied by the angel Gabriel, found himself transported by night to the site of Solomon’s Temple at Jerusalem, where he led a congregation of many of the earlier, long since deceased Prophets in prayer; some of them he afterwards encountered again in heaven. According to Muhammad Asad, “The Prophet (Peace be upon him) himself have not left any clear-cut explanation believed that both the Night Journey and the Ascension were physical occurrences while a minority thought that the experience was purely spiritual” (42). In any case the experience whether bodily or spiritual, speaks of a unique happening in the life of the Prophet of Allah (Peace be upon him).

During his ascension to heavens he met all the earlier prophets including Adam, the first of the prophets and the father of the present day humanity. (Peace be upon him) He was bestowed with the closest vision of the Lord of the Universes so close that even Gabriel could not dare to stand by.

In this Space-Time travel he also got the gift of five times daily prayers, a direct means of communication with the Creator. He personally saw Paradise, Hell and all other scenes of the life after death. Thus the Messenger of Allah (Peace be upon him) got the first hand knowledge of the innumerable realities hidden behind the veil of death. For example it is reported by Abu-Hurayrah (RAH) “The Prophet (Peace be upon him) passed by people who were sowing and harvesting, and every time they completed their harvest, the grain grew up again. Gabriel said, “These are the fighters in the cause of Allah (Al-Mujahidun): Then they passed by people whose heads were being shattered, by rock; and every time they were shattered, they became whole again. Gabriel said, “These are they whose heads were oblivious of prayer.... “Then they passed by people who were eating raw, rotten meat and throwing away cooked, wholesome meat. Gabriel said, These are the adulterers” (25),(30).

Thus it was a multi-dimensional experience of the Prophet of Allah (Peace be upon him). He surpassed the boundaries of space-time and saw the marvels of the creations of Allah through out the Universe and the Hereafter – past and the future of the entire existence. This was also a pointer towards the unimaginable honour and power given to the Man by his Beneficent Creator. In other words the journey of the Prophet of Allah (Peace be upon him) to heavens is an invitation to the Man to conquer the universe physically and spiritually, opening new horizons of thought for the vicegerent of Allah on earth. It is celebrated by the Muslims on 27<sup>th</sup> Rajab, every year. But truly, it is a universal day of humanity because first time in the history it set the mind of the man to the unimaginable mysteries of nature and heavenly worlds.

# **PART TWO**

## **THE GREAT STRUGGLE**

## Chapter Five:

### THE TURNING POINT

*“Those that embraced the faith,  
and migrated from their homes,  
“And have strived hard in the cause of Allah  
with their possessions and their lives,  
They have the highest rank in the sight of Allah.  
It is they who shall triumph”.*

9(20)

### THE TURNING POINT

The turning point in the struggle of the Prophet of Allah (Peace be upon him) came in the eleventh year of his mission. By then, the call of Islam had been heard far across the desert wastes. Small communities of Muslims had begun to establish themselves in many of Arabia's oases and market towns.

At the season of the yearly pilgrimage, the Messenger of Allah (Peace be upon him) came upon a small group of men who heard him gladly. They had come from Yathrib, a city more than two hundred miles away, which has since become world-famous as Al-Madinah, “the City” par excellence.

At Yathrib there were Jewish tribes with learned “rabbis”, who had often spoken to the pagans of a Prophet soon to come among the Arabs, with whose support they would destroy them as the tribes of Aad and Thamud had been destroyed of old for their idolatry. When the men from Yathrib saw Muhammad (Peace be upon him) they recognized him as the Prophet whom the Jewish rabbis had described to them. On

their return they told what they had seen and heard, with the result that at the next season of pilgrimage in July, 620 A.D. a deputation of twelve persons came from there purposely to meet the Prophet (Peace be upon him). They had a secret meeting with the Messenger of Allah at a hill called “Aqabah”, outside Makkah. After having convinced themselves of the truth of the Prophet, they swore allegiance to him. *“Not to worship any deity other than Allah, not to steal, not to commit adultery and not to kill their children; and to obey the Messenger of Allah in all that is good”*. This is called the First Convent of Aqabah. After this convent they returned to Yathrib with a Muslim teacher Musaab bin Umair (RAH) in their company, and soon “there was not a house in Yathrib wherein there was not mention of the Messenger of Allah” (11).

After about a year Musaab (RAH) came to Makkah and submitted a report on the progress of Islam in Yathrib to the Prophet of Allah (Peace be upon him) and gave the happy news that a large body of Muslims from there will call on him during the period of Haj.

## **5.1 OATH OF ALLEGIANCE**

On the occasion of the next annual pilgrimage in June 621 A.D., in the thirteenth year of prophethood, seventy two of Yathrib’s Muslims came to formally declare their allegiance to Islam before the Prophet (Peace be upon him) in Makkah. During the parleys, Abu-al-Haitham bin Tiahan from Yathrib asked the Prophet (Peace be upon him), “When Allah grants you victory and dominance, would you leave us in lurch and return to your own people?” On hearing this Messenger of Allah smiled and said:

*“Where ever you shed your blood, there I too will shed my blood. I am of you and you are of me, whomsoever you*

*fight, I shall join you, and with whomsoever you are at peace, I shall also be his ally”.*

They further enquired, “In supporting you we shall sacrifice our lives, property and our families. What will be our reward for all this?” Gracefully the Messenger of Allah replied, “PARADISE”. After these parleys, the people of Yathrib extended their hands to pledge on the following points:-

- Not to wrong anyone, to speak the truth at all times and to fear the censure of none in the service of Allah.
- To obey the Prophet of Allah under all circumstances.
- To spend their money in the cause of Allah.
- To fight with their lives to protect the religion of Allah.
- And to protect the Prophet of Allah (Peace be upon him) from his enemies at all costs.

This is called the “Second Convent of Aqabah”. At this occasion the Messenger of Allah (Peace be upon him) was accompanied by his uncle Abbas-bin-Abdul Muttaleb, who was secretly a muslim. Abbas was a man of great wisdom. To clarify the consequences of this oath, he told to the people from Yathrib, Ansars (as they are now called), that by pledging like that they had invited enmity of the whole of Arabia. Hearing this warning the Ansar replied “*We are honourable people and men of word. We would fight in the defense the Holy Prophet as we defend our children, and we clearly understand what we have pledged to the prophet of Allah (Peace be upon him)*”.  
(19)



After the pledge had been made the Messenger of Allah (Peace be upon him) asked them to elect twelve men out of them to take responsibility of their affairs, even as the companion of Jesus Christ (Peace be upon him) were responsible. They were approved by him as his deputies in Yathrib. With their appointment commenced on a regular basis the work of building up an organized society. And thus the Messenger of Allah laid the foundation of the social order of Islam.

## **5.2 MIGRATION (HIJRAH)**

Since it seemed that environment would be more friendlier in Yathrib, the Prophet (Peace be upon him) decided to migrate there in order to preach the new faith in peace, and to strengthen the fragile Muslim Umma. He ordered his followers to migrate there in small groups quietly and secretly.

Not wanting their prey to slip from their fingers, the Makkan chiefs attempted to prevent the migration. The Muslims had to leave their homes secretly. They made the difficult journey to Yathrib one by one, easy targets for bandits or wild animals. But they were full of hope of a great future waiting for them. It was a promise of Allah which they believed from the core of their hearts. They had been told:

*“Who so migrates for the cause of Allah  
Will find much refuge and abundance in the earth.  
And if any one leaves his home fleeing from evil unto  
Allah and His Messenger, and  
Then death over takes him,  
His reward is ready with Allah,  
For Allah is indeed much forgiving and kind”.*

4(100)

Migration to Yathrib which marks a watershed in the Prophet's career, it also marks the beginning of the Muslim calendar. Since the migration or "Hijrah", Yathrib has been called Madinah-tun-Nabi, or "The City of the Prophet". May Allah shower his blessing upon this city forever.

From this moment onward, the thirteen years of humiliation, of persecution, of prophecy still unfulfilled, were over. The ten years of success, the fullest that has ever crossed one man's endeavour, had begun. The Hijrah makes a clear division in the story of the Prophet's Mission. Till then he had been a preacher only. Thenceforth he was the ruler of a state, at first a very small one, which grew in ten years to the empire of Arabia. (11)

Qureysh got wind of what was going on. They hated Muhammad (Peace be upon him) in their midst, but dreaded what he might become if he escaped from them. It would be better, they considered, to destroy him now. The death of Abu Taleb had removed his chief protector; but still they had to reckon with the vengeance of his clan upon the clan of the murderer. Therefore they cast lots and chose a slayer out of every clan. All these were to attack the Prophet simultaneously and strike together, as one man. Thus his blood would be on all Qureysh. It was at this time that the Prophet of Allah received the first revelation ordering him, *"To make war upon his persecutors until persecution is no more and religion (Din) is for Allah only"*.<sup>8(39)</sup>

### **5.3 THE PROPHET (PBUH) LEAVES FOR YATHRIB**

The last of the able Muslims to remain in Makkah were Abu Bakr, Ali and the Prophet himself (May peace be upon them). Abu Bakr (RAH), a man of wealth, had bought two riding-camels and retained a guide in readiness for the

migration. The Prophet (Peace be upon him) had awaited Allah's command. It came at length. His only worry was to return the deposits of Qureysh. It should not surprise any one that though they were bitterly hostile to him yet such was their confidence in his integrity and trust-worthiness that for safety they used to deposit their securities with him. For this purpose he summoned Ali (RAH) and told him, "Sleep in my bed tonight and cover yourself in my bed sheet. No one will harm you. My perspective killers have deposited things in trust with me. Return each man's deposit and then come to Madinah". Ali (RAH) obeyed without any hesitation. The slayers were already before his house. They were to strike him as he came out of the house whether during the night or early morning.

Late at night the besieging enemy was called into sleepiness by Allah. The Prophet (Peace be upon him) all alone, calmly and confidently made his way through them reciting the opening verses of "Sura Yasin". It is also said that, miraculously a blindness fell upon them when he put dust on their heads as he passed by-without their knowing it. He went to Abu Bakr's (RAH) house and the two went together to a cavern called "Thour" in the desert hills and hid there for three days till the hue and cry was over.

Abu Bakr's son and daughter and his herdsman brought them food and news of the day after nightfall. Once a search-party came quite near them in their hiding-place, and Abu Bakr (RAH) was afraid of the impending danger. He whispered in fear, "*Pity! We are only two*". The Prophet (Peace be upon him) looked at him and smilingly said, "*Fear not, we are three-Allah is with us all the time*".

Then when the way was clear, riding-camels were brought to the cave one night, and they set out on the long journey to Yathrib with the Prophet (Peace be upon him) riding on one she-camel, and Abu Bakr on the other. Abdullah bin

Areeqat who was familiar with the way was hired to guide the caravan. Thus the glorious journey of Hijrah commenced, which changed the course of world history. They left the cave on 4<sup>th</sup> Rabi-ul-Awal and kept traveling on the coastal route along the Red Sea for seven days.

The enemy offered a prize of 100 camels to anyone who would bring back the Messenger of Allah, alive or dead. In greed many parties left Makkah in search of the migrants. One Saraqa-bin Malik stated that he reached very near and prepared his bow to shoot an arrow on the Messenger of Allah (Peace be upon him), but his camel became violent and he was about to fall. He tried a second time, but reaction of the animal was even more violent, and he thought that he might be killed by it. So Saraqa says that “I got convinced of the Divine Hand protecting the Prophet (Peace be upon him) and begged his pardon”.

The Benevolent Prophet (Peace be upon him) not only pardoned him but also wrote for him a document promising the reward of the golden bangles of the emperor of Persia. Sixteen years after this event, Saraqa was indeed the proud wearer of the promised bangles when the Muslim army defeated the emperor and conquered his country. Saraqa returned with that document, telling the chasing search parties that they had not gone that way.

Passing through the valleys of Anjal and Qadeed, the small caravan halted at a spot where an old lady of “Beni Khazaa”, Umm-i-Muabbad had pitched her tent. She was famous for looking after and providing service to travelers on this road. With her permission the Messenger of Allah (Peace be upon him) milked a feeble goat belonging to her. She saw the miracle that though, the goat was too weak, not only did all of them have the milk heartily, but also left for the vessels full up to the brims.

After traveling for many days by unfrequented paths, on Monday 12<sup>th</sup> Rabi-ul-Awwal, i.e. 20<sup>th</sup> June 622 A.D., they reached the suburbs of Yathrib, called “Quibah”, where for weeks, the people of the city had been going every morning, watching for the Prophet till the heat drove them to shelter. The travelers arrived in the heat of the day, after the watchers had retired. It was a Jew who called out to the Muslims that he whom they expected had at last arrived. On hearing this call an excited crowd of Ansars (Citizen of Yathrib) and Emigrants rushed to him eagerly. At last the Saviour had come. Their reverential gazes were focused on his sacred face. May peace be upon him.

The Prophet (Peace be upon him) stayed for about fifteen days in Quibah, where he received the delegations from Yathrib; and also he built there the first mosque in the history of Islam. In this mosque the Muslims offered their first Friday prayer along with the Prophet of Allah (Peace be upon him). They could now, practice their religion freely.

Oul Hu-wallahu Ahad, Allahus-Samad (Say: He is Allah the one! Allah the eternally Besought of all) (48)

## Chapter Six:

### THE PROPHET (PBUH) IN MADINAH

*“Allah has promised such of you, as  
believe and do good works,  
That He will surely  
make them to succeed in the earth, even as He  
caused those who were before them to succeed;  
And He will surely establish for  
them their religion which He has approved for them,  
And He shall replace their  
erstwhile state of fear by a sense of security”.*  
24(55)

Prophet’s arrival day in Yathrib was the happiest day in the history of that city. The whole city came out on the roads to welcome him. They changed the name of their city to “MADINAH-TUN-NABI” i.e. The City of the Prophet of Allah (Peace Be Upon Him). The people climbed all vantage points and their eager eyes were searching view of him. “Never did I see such a bright and glorious day” say Anas, an eyewitness. Women and young girls had climbed the roofs and were singing the song (31):-

*“The full Moon has risen over us  
From the hills of Wada.  
We owe thanks giving,  
As long as a petitioner to Allah lives.  
O! thou who comes amid us,  
You bring an office to which*

*Obedience is due”.*

## **6.1 PACT OF PEACE AND SOCIAL ORDER**

The Messenger of Allah (Peace be upon him) immediately set about establishing a just social framework in the city so that the Muslims could thrive and the non-Muslims would not feel threatened. The resulting agreement called the *Mithaaq-e-Madinah*, still stands as a glorious example of tolerance and human rights.

*It guaranteed freedom of worship and freedom of thought for all the citizens of the state of Madinah. It also guaranteed protection of their life and property. Crime in all its forms was declared illegal. It declared Madinah, a city state, to be defended by all its inhabitants against any external threat or attack. This treaty also established the Holy Prophet (Peace be upon him) as the leader and, for all practical purpose, the de facto - head of the state of Madinah. All disputes and other matters were to be referred to Allah and His Messenger. He was to act as arbitrator between rival groups in case of disagreements, quarrels or fights. It was every one's responsibility to maintain peace and order in Madinah.*

*The Jews of Madinah also signed this pact of peace.*

Thus began the new nation; the Nation of Islam, which was to give so much to the world in the following centuries. Guided by divine revelation, the Prophet (Peace be upon him) began to implement the economic, political and social structure of Islam. Main points of his priorities were:-

- *Propagation of Islam all over the world starting from within and beyond the boundaries of Madinah.*

- *Defense of the budding “nation of Islam” (Ummah) from its enemies.*
- *Education and training of the Muslims in accordance with the teachings of the Holy Quran.*
- *Achievement of economic independence of his followers from the neighboring Jews, Christians and Idolaters.*

Prophet of Allah (Peace be upon him) established the bond of brotherhood (Aquad-the-Muakhiza) between the emigrants and the local muslims of Madinah. Muslims were thus organized as a single brotherhood called Ummah and their affairs were gradually organized on the basis of the Law of Quran.

## **6.2 THE MOSQUE OF THE PROPHET OF ALLAH (PBUH)**

His first concern was to establish public worship and a place to act as the focal point of the new state. This was accomplished in the first few months of his arrival in Madinah. He purchased a piece of land from two orphan brothers to build his Mosque. Abu-Bakr (RAH) paid for it. He himself laboured with his companions, in digging foundations, gathering stones and preparing mortars. This was a simple structure made of palm wood and mud walls. Residential quarters for the Prophet (Peace be upon him) and his close companions were built near by. The Mosque became a place of worship as well as the seat of the government, its Military Headquarter, Supreme Court and University of Islam. After the battle of Badr a small hospital was also added in one corner of this Mosque.

## **6.3 HOSTILITY OF JEWS AND HYPOCRITES**

So far the Qiblah, the place towards which the Muslims turn their face in prayer, had been Jerusalem. The Jews



imagined that the choice implied a leaning toward Judaism and that the Prophet stood in need of their instructions. Thus so far their attitude had been favorable to him. However in the first year of Hijrah he received command of Allah to change the Qiblah to the sacred Kaaba in Makka, the first house on earth built for the worship of Allah by Adam(PBUB) and latter, rebuilt on its foundations by the Prophet Abraham (Peace be upon him). This was a clear indication that the era of the Prophets of Israel had come to an end with the advent of the last of the Messengers of Allah. The change of Qiblah made Jews very angry, and out of jealousy they became enemy of the Prophet and his followers for ever. Henceforth, they always sided with the pagans.

Hostility of Jews was clear. But there arose a new threat to Islam from the internal enemies in Madinah. There were hypocrites who visibly accepted Islam but in their hearts they remained pagans. They disliked the influence of the Prophet of Allah (Peace be upon him) and left no opportunity to damage Islam. Leader of the hypocrites was Abdullah bin Ubbay. Before Hijrah the people of Madinah had resolved to make him their king and preparations were underway to celebrate his coronation. But with the Prophet's arrival in Madinah and the conversion of the majority of the tribes of "Aws" and "Khazraj", to Islam his hopes had been shattered. In order to take revenge he made up his mind to comply with the wishes of Qureysh and Jews. To fulfill his designs he secretly began to mobilize the mischief mongers in the population of Madinah against the Islamic movement and negotiate with the idolaters to destroy Islam with their cooperation.

In Makkah Islam was weak. Therefore there existed only two groups, the ones who followed it from the core of their hearts and others who opposed it tooth and nail. In Madinah the situation had changed dramatically. Islam had emerged as a new force. Thus the greedy, self centered people

became double crossers. However there is another reason also that hypocrites did not exist in Makkah. It was due to the difference in the very psyche of these two cities. Yathrib for centuries has been dominated by the Jewish tribes and thus under their influence, people of this city had become more diplomatic and compromising type. However Makkah had always been free of any such foreign influence and the Quryesh thus represented the pure Arab character of being upright, dependable men of words. Hypocrites were exploiters, faithful to none, trying to play clever with both sides to achieve their selfish motives. Since then such people have proven the worst menace to the great religion of Islam, even to our times. In the Quran, Allah calls them the worst of the people. It identifies them in the following manner:-

*“And there are people who say,  
“We do believe in Allah and the last Day”  
While they do not (really) believe.  
They try to deceive Allah and those who have attained  
to faith,  
While they deceive none but themselves,  
and perceive it not.  
In their hearts is disease, and so Allah lets  
their disease increase,  
And grievous suffering awaits them because of  
their persistent lying.  
And when they are told, “Do not spread corruption on  
earth”, They answer, “We are but improving things”.  
Oh, verily, it is they who are spreading corruption but  
perceive it not.  
And when they are told, “Believe as other people  
believe”, They answer, “Shall we believe as the weak-  
minded, believe”?  
Oh! verily, it is they, who are weak minded but they  
know it not.*

*And when they meet those who have attained to faith,  
they assert, "We believe (as you believe),  
but when they find themselves alone with their evil  
impulses, they say. "Verily, we are with you;  
We were only mocking".  
Allah will requite them for their mockery, and will leave  
them for a while in their over weaning arrogance,  
blindly stumbling to and fro.  
It is they who have taken error in  
exchange for guidance,  
And neither has their bargain brought them profit,  
Nor have they found guidance (elsewhere)".*

*2(8-16)*

## Chapter Seven:

# DEFENSE OF FAITH AND ARMED STRUGGLE

*He it is who has sent forth His Apostle,  
with the Guidance and the Religion of Truth,  
That He may cause it to prevail over all religions,  
Even though hateful this may be to those who ascribe  
partners with Allah.  
9(33)*

The Makkan chiefs were not content with driving the Prophet (Peace be upon him) away from Makkah. They were determined to uproot Islam from Madinah also. They allied themselves with the hypocrites and the Jews and planned to destroy the newly formed Islamic nation by force. This led to many battles in the years to come. (8),(9),(10),(19),(31)

While the enemy was determined to destroy Islam, the purpose behind the battles of the Prophet of Allah was always to defend faith, control mischief, minimize blood shed and above all – to unite human beings. His strategy of was based upon the following verses of the Revelation:-

*“Fight in the way of Allah  
against those who fight against you,  
But begin not hostilities.  
Lo! Allah loves not aggressors” 2(190)*

*“And fight them until persecution  
in no more,*

*and religion is for Allah alone,  
But if they desist then  
Let there be no hostility  
Except against wrong doers”  
2(193)*

In the light of such Quranic instructions, Prophet of Allah (Peace be upon him) made rules of war with a view not to revenge but to curb mischief, not to persecute but to establish peace. In the battle field he asked his soldiers not to harm the prisoners but to treat them gently; and provide medical care to their wounded ones. He advised to be kind to the enemy and the best way for this is to stop him from enmity. First time in the history of the world, the Prophet (Peace be upon him) practiced such a moral code of war that even his staunchest enemies were surprised at his kindness in the thick of the battle field. About this a non Muslim author writes: *“In that age of the barbarian, the battle field itself was humanized. He framed rules and issued strict instructions, not to embezzle, not to cheat, not to break trust, not to mutilate, not to kill minor child or a woman and an old man, not to cut down date palm, nor burn it, not to cut down a fruit tree, not to molest monks and persons engaged in worship”.*(14)

## **Chapter Eight:**

### **THE FIRST BATTLE BATTLE OF BADR**

Due to the hostile attitude of the Jews, the hypocrites and the idolaters of Makkah, life became difficult for Muslims in Madinah. There was constant threat from the internal and external enemies. They were also trying to enroll the tribes living in the neighbourhood of Madinah against the Prophet of Allah. To nip the evil in the bud the Prophet of Allah organized several small expeditions led either by himself or by his commanders for the purpose of reconnoitering and of dissuading other tribes from siding with Qureysh. Several “live and let live” type agreements were signed with the neighboring settlements and tribes.

The first real encounter with Makkans was the famous battle of Badr, the first battle in the history of Islam. The encounter took place on the 17<sup>th</sup> of Ramadhan, the Muslim fasting month, in the second year of the migration from Makkah.

A Makkan merchant caravan was returning from Syria as usual by road which passed not far from Madinah. As its leader Abu Sufyan approached the territory of Madinah he heard a rumour of the Prophet’s design to capture the caravan. At once he sent a camel-rider on to Makkah, who arrived in a worn-out state and shouted frantically from valley to valley to hasten to the rescue unless Qureysh wished to lose both wealth and honour. A force of a thousand strong men was soon on its

way to Madinah; less, it would seem, with the hope of saving the caravan than with the idea of punishing the Muslims.

The Prophet (Peace be upon him) could raise a force of only 313 men, including sixty Muhajirs, the rest Ansars. Among these, there were only ten camel riders and three cavalry men. They had only a few swords between them.

After an advancement of two kilometers, the Prophet (Peace be upon him) inspected the troops and asked the minors to return to Madinah. However Umair bin Abi Waqas and Saad bin Abi Waqas, who were yet in their teens were allowed to proceed due to their greater eagerness to fight the infidels. The enemy force was more than three times larger than that of the Muslims, with 100 well-armed cavalymen. In this situation the hypocrites and Jews were additional disturbing factors. The Prophet appointed Lubabah bin Abdul Manzar (RAH) as governor of Madinah and ordered him to return to the city. At the same time Aasim bin Iddi (RAH) was appointed administrator of the upper quarter of Madinah. After these arrangements he advanced towards Badr on 12<sup>th</sup> Ramadhan, 2<sup>nd</sup> Hijri. (31),(19)

The army of Qureysh had already advanced more than half way to Madinah before he set out. All three parties, the Qureysh, the Muslims and the caravan, were heading for the water of Badr. Abu Sufyan, the leader of the caravan, on hearing from one of his scouts that the Muslims were near the water, turned back to the coastal plain and safely reached Makkah. On this news some of the Qureysh wanted to go back but their leader Abu Jehl persuaded them to fight the Prophet (Peace be upon him) to annihilate Islam for good. Confident of their victory, they pitched their camps near the water of Badr with great pomp and show. Seeing the illequiped small Muslim army they passed night celebrating their victory even before

having fought. (Map of the battle-field given herein shows the positions of the army of Islam against the unbelievers (8)).

On the morning of 17<sup>th</sup> Ramadhan, after dawn- prayer, the Messenger of Allah (Peace be upon him), marshaled his small but historic army in ranks and waited for the enemy. Makkans exulting in numerical strength and military power, advanced to the battle ground beating drums singing and dancing. The Messenger of Allah (Peace be upon him) issued the instructions that no weapon shall be used against the enemy without his order, so as not to waste even a single arrow, javelin or stone. He himself set his headquarter at an elevated plate-form behind the army so that standing there he could clearly survey the battle field and issue order according to the contingency of the situation. (6),(9),(31)

After these arrangements he went for prayers and prayed most profoundly. He beseeched humbly that if that small battalion of Islam was perished on that day, then no soul would be left on earth to worship Allah rightly. Then he fell into trance and received the glad tidings of the victory of Islam.

As per Arab custom the battle started with the challenge for single combats. Infidel commander-in-chief Utba, his brother and son came forward and asked for a match. Some of the Ansars stepped forward but Utba, to create a wedge between the Muslims refused to fight them saying they had no quarrel with Ansars. The Prophet of Allah (Peace be upon him) directed Hamza, Ali and Ubaidah, all belonging to his own family to meet the challenge. The combat lasted only for few minutes and all the three infidels were killed by the Muslim warriors. On this occasion the Messenger of Allah took a handful of pebbles and hurling them with force on the pagans, he uttered the following prayer:

*“May their faces be blackened.*



*O Allah! Strike terror into their hearts  
and disperse them”.*

Killing of the infidel commander-in-chief, his brother and son demoralized the enemy force. With this the Prophet of Allah (Peace be upon him) ordered his army to deliver an assault in full force. Allah helped the Muslims by His angels. Majority of the prominent chiefs of Qureysh were slain within the first hour of the battle. The rest of the army then dispersed and fled from the battle field. The Muslim pursued them and took seventy men as prisoners. Seventy more were killed in the battle field. Abu Jehl, the ring leader of the non-believers, was also slain in this battle at the hands of two young Ansar soldiers Mnaz bin Amaar and Muawwidh bin Hareth. Only twelve Muslims met martyrdom. May Allah be pleased with them all. (19)

Battle of Badr is probably the most decisive battle in the history of mankind. It was a battle between belief and disbelief, between good and evil. Victory of Islam on that day changed the tide for ever.

## **8.1 WAR AND LOVE FOR KNOWLEDGE**

After the battle, the Messenger of ALLAH (Peace be upon him) set the most humanitarian example in his treatment of the prisoners of war. They were given the best medical aid available, and were fed on food better than what the Muslims gave to their own families. All prisoners were later freed in exchange for a nominal ransom. Those prisoners who could read and write, however, were required to teach Muslim children to read and write, in return for their freedom.

This speaks of the importance which the Benefactor of the Worlds (Peace be upon him) attached to learning. Through this act he also showed that one should be willing to learn even

from an enemy. Even as the Muslims defended themselves by the sword, the Prophet saw that their real strength in the world would arise from their mastery of the pen. He told them that an hour spent for the sake of knowledge is better than the whole night of prayers. And he enjoined upon all Muslim men and women to acquire knowledge as their religious duty. (6),(8)

## **8.2 THE SEIGE OF BENI QAYNUQAH**

After the victory of Badr, Jealousy of Jews and of Hypocrites of Madinah increased and they started misbehaving toward the Muslims. One of the Jewish tribe called Beni Qaynuqah had the reputation of being the bravest of all. They were also in the forefront for their hostility against Islam. Again they were the first to violate the “Pact of Peace” with the Messenger of Allah (Peace be upon him). To make matters worse, they began to insult Muslim women in their bazaars. So for so that one of them tried to molest a lady whereupon a Muslim was so provoked that he killed the offending Jew. The Jews in return killed that Muslim. The Prophet of Allah warned the Jews that if they keep violating the pact, they will be dealt with in the same manner as the Qureysh of Makkah. To this Jews replied, “O Muhammad, you have defeated a nation which was not warlike. We shall show what brave people you have taken on” (31). After this ultimatum, there was no alternative but to wage war against them.

Therefore, the Messenger of Allah resolved to fight against the Jews of Beni Qaynuqah. He led his companions and besieged their fort. The Muslims surrounded their quarters from all sides and cutoff their supplies. After a siege of fifteen days, the Jews surrendered without any serious battle. However, the Benefactor of the Worlds (Peace be upon him) taking a lenient view declared amnesty and simply ordered the Jews of Beni Qaynuqah to emigrate from Madinah. They were even allowed to take their belongings with them. Some of them

emigrated to Khyber, a Jewish strong hold in Arabia, and settled there. Others went to Syria (19). However they always remained a source of trouble even there after.

### **8.3 PREPARATIONS FOR DEFENSE**

The victory of Badr and defeat of Jews of Beni Qaynuqah gave the Prophet (Peace be upon him) new prestige among the Arab tribes; but thenceforth there was the feud of blood between Qureysh and the new Islamic State in addition to the old religious hatred. They vowed to revenge their defeat at Badr. Jews and the Hypocrites of Madinah also sided with the pagans. They even attempted life attacks on some of the prominent Muslims including the Prophet of Allah (PBUH). In view of this danger the security measures were increased, and night patrols were started in the Muslim Quarters. Meanwhile the Prophet (Peace be upon him) received the command of Allah to take all possible measures to develop the military strength of Islam including military hard wares. Purpose of this was to strike terror in the hearts of the enemies of Islam and also to act as a deterrent, so that they dare not to attack Muslims taking them for an easy target. It was revealed:-

*“Fighting is obligatory for you,  
much as you dislike it. But  
you may hate a thing although it  
is good for you;  
And you may love a thing although it  
is bad for you,  
Allah knows, but you do not”.*

2(216)

*“Against them make ready your strength  
to the utmost of your power, including  
steeds of war.  
This is to strike terror in the hearts of the*

*enemies, and others besides, whom  
ye may not know but Allah does know..”*

*8(60)*

*“O ye who believe! Endure  
Outdo all others in endurance,  
Be ready, and observe your duty to Allah,  
In order that ye may succeed”*

*3(200)*

*“Lo! Allah loves those who battle  
for His cause in ranks,  
as it they were a solid structure”*

*61(4)*

In obedience to such commands of Allah, the Prophet (Peace be upon him) set up training camps for the Muslim warriors and also acquired military hardware from all the available sources. A factory was also set up to manufacture bows and arrows in Madinah.

## **Chapter Nine:**

### **THE BATTLE OR UHUD**

To avenge their defeat at Badr, in the 3<sup>rd</sup> year of Hijrah, Pagans brought an army of three thousand from Makkah to destroy Madinah. This was an unheard force in Arabia. Compared to it the Muslims were heavily outnumbered and ill-equipped. As per the Quranic principle of Shuraa i.e. “Mutual Consultation” the Prophet of Allah (Peace be upon him) called the council of his companions and the noted citizens of Madinah to plan for fighting with the enemy. He invited for suggestions. Some of them thought that the Emigrants should watch the outer defenses of the city, while the Ansars should fortify themselves in the city and wait for the opportunity to resist the enemy’s attack. But the men who had fought at Badr and also those who had missed that opportunity, thought it shameful to linger behind walls. Thus the majority favoured giving battle outside Madinah. The Messenger of Allah also approved this plan and ordered to prepare for open battle saying, “If you show patience and fortitude, you will be victorious”. After this the Muslims began to assemble in the mosque with all available armament to go for the war. The supreme commander of Islam (Peace be upon him) was himself wearing double coat of armour on that day, which signifies that while placing your trust in Allah one must try his best in the planning and preparation of any activity of life.

He set out with an army of one thousand men by the side of a mount called, “Uhud”, where the enemy was encamped and preparing to advance towards Madinah. At this critical hour the Hypocrites stabbed in the back. Their leader Abdullah-bin-Ubbey withdrew with his men, a fourth of the

army, on the excuse that the Prophet (Peace be upon him) had not accepted his idea to fight keeping within the city. He said, "I do not want my men to be killed in vain".

Even under these circumstances the Messenger of Allah (Peace be upon him) did not waver even slightly in his resolve. He planned his battle strategy very carefully in the shelter of mount Uhud and suddenly appeared on the flank of the enemy to compel him fight at a narrow front at a place and time of his choice. (19) There was only one danger point from where enemy could give a surprise attack. To check it he stationed there a company of fifty archers with volleys of arrows. His strict order to them was, "*Do not leave this post under any circumstances. Do not move even if you see vultures picking at our flesh*".(8),(31)

Despite heavy odds, the battle of Uhud would have been an even greater victory than that at Badr for Muslims but for the disobedience of the band of fifty archers. Seeing their comrades victorious, these men left their post to get their share of the spoils. The cavalry of Qureysh under Khalid Bin Waleed who had still not embraced Islam, rode through the gap and fell on the over-confident Muslims. Muslims could not face this surprise attack. There was a terrible confusion among their ranks, and some of them fled from the battle field. But to the unparalleled courage and patience of their commander in Chief (Peace be upon him), soon they realized their mistake and fell back to their original positions. A serious hand to hand battle started in which enemy outnumbered the three to one against the Muslims. The Prophet (Peace be upon him) himself was wounded. His sacred face was hit by a stone projectile and he lost two of his teeth. Even though he was badly injured and had lost a lot of blood, he set the highest example of bravery and courage. He kept standing like a rock, calling to the fleeing Muslims "*I am the Messenger of Allah ... I am Muhammad (PBUH) son of Abdullah, come back to fight in the way of*

*Allah*". The enemy spread the rumour that he was slain till someone recognized him and shouted that he was still living, a call to which the Muslims rallied. Gathering round the Prophet (Peace be upon him), they defeated the enemy again. The deeds of bravery of the Muslims who met martyrdom on that day around the Prophet (Peace be upon him) have no comparison in the world. Some supreme sacrifices witnessed in this battle will be remembered for ever. (19) However, the Muslim army suffered heavy losses. According to one account sixty five were martyred; including Hamzah bin Abdul Muttaleb (RAH), the uncle of the Messenger of Allah (Peace be upon him), and one of the most gallant commander of Islam. May Allah be pleased with them. (19) However no Muslim could be made prisoner of war by the infidel army.

This is the first battle of Islam in which the Muslim women also fought along with their men and provided field medical services and arranged food supplies to forward lines of troops. Fatima (RAH) daughter of the Messenger of Allah washed and dressed the wounds of her illustrious father (Peace be upon him). This battle also left a great lesson for the Muslims in future, that their victory depends upon their obedience to Allah and His Messenger alone, and greed is their deadly enemy.

The Holy Quran mentions this battle in the following words:-

*"Allah did indeed fulfill His Promise to you,  
When you were about to annihilate your enemy,  
Until the moment when you lost heart  
And acted contrary to the (Prophet's) command,  
And disobeyed after He brought you in  
Sight of victory which you were longing.  
Among you are those that hanker after this world;  
And some that desire the Hereafter",*

*Where upon, in order that He might put you to test  
He prevented you from defeating your foes”.*  
3(152)

After the day long battle, Makkans retreated, leaving many dead on the hillside. However, encouraged by their performance and heavy losses suffered by the Muslims, some of them argued to attack Madinah again. At this critical hour though despair had taken over some of his followers, and he himself was injured, the Prophet of Allah (Peace be upon him) showed supreme endurance and courage by adopting a daring strategy to chase the enemy. He sallied forth with what remained of the army, that Qureysh might hear that he was in the field and so might be deterred from attacking the city. The strategy succeeded, thanks to the intelligence service of a friendly beduin, who met the Muslims and conversed with them and afterwards met the army of Qureysh. Questioned by Abu Sufyan, he said that Muhammad (Peace be upon him) was in the field, stronger than ever, and thirsting for revenge for yesterday's affair. Hearing this Abu Sufyan decided to return to Makkah.

## **9.1 TREACHERY AND FALL OF JEWS**

The reversal which they had suffered on mount Uhud lowered the prestige of the Muslims with Arab tribes and also with the Jews of Madinah. Some of the tribes which were inclined towards the Muslims now turned toward Qureysh. In a few cases the Prophet's followers were also attacked and murdered when they went out in small groups. Khubeyb (May Allah be pleased with him), one of the envoys of the Holy Prophet (Peace be upon him) was captured by a desert tribe and sold to Qureysh, who tortured him to death in Makkah publicly. And the Jews, despite their treaty, after setback of Uhud hardly concealed their hostility. They even went so far in flattery of Qureysh as to declare the pagan Arab religion



superior to Islam. Bani Nadhir, who lived about ten kilometer from Madinah were more aggressive in their hostility. Prophet of Allah (Peace be upon him) went to their quarters with his companions to advise them to have regard for the pact between them and the Muslims. But their response was to plan to kill the Prophet (Peace be upon him), by dropping a large stone him from a roof top. Knowing their designs he departed to Madinah quietly. Thus he had no alternative except to take punitive action against them. They were besieged in their strong towers. Finally they were subdued and forced to emigrate from Madinah. Most of them resettled in Kheybar, not very far from Madinah.

## **9.2 SLAYING OF MUSLIM PREACHERS**

Victory of Islam in the battles of Badr and Uhud and fall of the Jews at the hands of Muslims, convinced the Pagan Arab tribes and the Hypocrites that they would never be able to destroy Islam in open warfare. In the fourth year of Hijra, they adopted the mean tactics of slaying Muslim preachers by treachery. In one such case, Arab tribes of “Uzzul” and “Qara” called on the Messenger of Allah to send some teachers to teach them Islam. He sent six companions with them. When they reached their area two hundred armed men of these tribes turned up and surrounded the Muslims, killing four companions and making two of them prisoners, who were later sold to Qureysh and killed by them brutally.

The injury caused by the treachery of Uzzul and Qara was still green, when the chief of “Kalab” tribe Abu Bar’a called on the Prophet (Peace be upon him) and requested him to dispatch a deputation of missionaries with him. The Prophet of Allah hesitated first, saying “I apprehend the treachery of the people of Najad against my companions”. Thereupon Abu Bar’a said, “I stand surety for them”. Since no cause was greater than spreading of the light of Allah, therefore, the

Prophet (Peace be upon him) took the risk and sent seventy of his learned companions to preach Islam in the province of Najad. When they reached there, the pagan tribes surrounded them and killed all but two. This was a great tragedy and loss to Islam. Muslims were very much grieved at this tragic incident. On the other hand Jews and Hypocrites of Madinah were overjoyed and congratulated each other. (1),(9),(31)

## **Chapter Ten:**

### **THE BATTLE OF THE CLANS**

In the fifth year of the Hijrah, the Idolaters made their greatest effort to destroy Islam in a battle, called “Battle of the Clans” or “War of the Trench”.

Qureysh with all their clans and the great desert tribe of Ghatafan, collected an army, of ten thousand men, and rode against Madinah. This was the largest army ever seen in Arabia.

Those were difficult days for the Muslims. It was cold winter and food was scarce. The Jews of Madinah and the Hypocrites also secretly sided with the pagans. This made situation very much worse for the Muslims. It was not possible for them to encounter such a large army in an open warfare. The enemy within the city increased the danger manifold. Therefore, the great Prophet (Peace be upon him), on the advice of Salman, “The Persian”, (May Allah be pleased with him) caused a deep trench to be dug around the city and himself led the work of digging it. He worked as a common laborer alongside his companions. In fact he took upon himself the most difficult works which others could not do. As it appears from the map of the trench, it must have been quite a formidable task, but they completed the whole job in just about two weeks time, before the arrival of the enemy. The army of the clans was stopped by the trench, a novelty in Arab warfare. It seemed impassable for cavalry, which formed their main strength. They camped in sight of it and daily showered their arrows on its defenders. On a few occasions, some of the Arab

warriors did cross over the trench, but were killed by the gallant soldiers like Ali (RAH).

While the Muslims were awaiting the assault, a disturbing news came that Bani Qureyzah, a Jewish tribe of Madinah which had till then been loyal, had gone over to the enemy. In order to divert the attention of the Muslims from the war from the war front, some of them even came to attack the fort where Muslim women and children were kept. But thanks to the great courage shown by a Muslim lady, Safiya bint Abdul Muttaleb, (May Allah be pleased with her) an aunt of the Prophet of Allah, that their scheme failed. She disguised as a soldier, herself killed the leader of the attacking force. This show of force by the Muslim ladies scared the enemy and they changed their plan thinking that an army might be stationed within the fort. However with the passing of days, the situation became even more desperate for the Muslims. The hypocrites who had posed as allies began to apply to the Prophet of Allah (Peace be upon him) for leave and go back to the city on plea that their homes were unsafe. Some times they would mockingly say, “Muhammad (Peace be upon him) had promised us the capture of the stores of Persia and Rome, and what we have got in turn that we cannot even move out to answer the call of nature” (31). Scarcity of food made the matter worse. The defenders were without food for days.

In short this was extremely difficult period for the Muslims. Their state of mind is best described by the following verses of the Holy Quran:

*“Remember what you felt when they came upon you  
from above you and from below you,  
And when your eyes became dim, (due to hunger)  
And your hearts came up to your throats (due to fear)  
And when most conflicting thoughts about  
Allah passed through your minds,*

*For there and then were the believers tried, and shaken  
with a shock severe”.*

*“And remember (how it was) when the hypocrites and  
those with hearts diseased said (to one another)  
“Allah and His Apostle have promised us  
nothing but delusion,  
And when some of them said, “O you people  
of Yathrib! You cannot withstand (the enemy) here  
Hence go back to your homes.....”*

*33(10 – 12)*

Finally the enemy failed to overcome the trench and resolved to launch a general attack. The whole army moved forward. All the tribal chiefs took forward positions. The day of the attack was very hard on the Muslims. The battle raged the whole day. The infidels were showering volleys of stones and arrows from all sides. The Prophet of Allah (PBUH) even missed his congregational prayers because it was impossible to leave the post due to constant rain of arrows and stones. Battle subdued late at night only. But strong resistance and courage of the Muslims, convinced the infidel chiefs that they would never be able to win the war even if they keep the siege for months.

After this climax came the turning point. By the grace of Allah the intelligence service of the Prophet of Allah (PBUH) managed to sow distrust between Qureysh and their Jewish allies, so that both hesitated to act. Then Allah sent a bitter wind from the sea, which blew for three days and nights so terribly that not a tent could be kept standing; not a fire lighted, not a pot boiled. The tribesmen were in utter misery and could no longer sustain the cold winter. They were afraid that the wrath of Allah may strike them and began to repent for their folly of having sided with Qureysh. Even Abu Sufyan, the leader of Qureysh decided that the torment could be

tolerated no longer and gave the order to retire. When Banu Ghatafan awoke next morning to their surprise, they found that the Qureysh had already gone, and they too took up their baggage and retreated.

The important role played by the forces of Nature in deciding the fate of this battle is described in the Quran in the following manner:

*"O! Ye who believe,  
Remember of the Grace of Allah bestowed upon you,  
When there came down on you enemy hosts to over-  
whelm you,  
But We sent against them a hurricane and forces that  
you saw not,  
But Allah sees all that you do"*

33(9)

Thus Battle of Clans proved a complete failure and disaster for the idolators of Makkah, and hypocrites of Madinah. Arab tribes also got afraid of Muslim power. First time they realized that Allah was with the Muslims. After the battle, the Messenger of Allah (PBUH) gave them the glad tidings that it was the last offensive by the Qureysh and in future they would never dare to attack Madinah again. Henceforth, the initiative passed into Muslim hands.

### **10.1 PUNISHMENT OF BANU QUREYZAH**

On the day of return from the Trench, without taking any rest, the Prophet of Allah (PBUH) ordered war on the treacherous Banu Qureyzah, who, conscious of their guilt, had already taken to their towers for refuge. They tried for help all around but soon they found themselves all alone. On two occasions during this time Jews poured stones at the Muslims, and the Muslims replied with volleys of arrows. But they could

not muster courage to come out of the fort and fight in open. After a siege of nearly a month they had to surrender unconditionally. They only begged that they might be judged by a member of the Arab tribe of which they were adherents. Their request was granted. They asked for Saad bin Muad. (RAH), who once had been their ally, to act as the judge. At that time Saad (RAH) was sick with injuries in the mosque hospital in Madinah and was called from there to give his judgement. On his arrival men of his clan rushed to him asking for leniency towards the Jews, Seeing 'this, Saad got up and asked if his judgement will be-acceptable to both the Jews and the Muslims. Having got their confirmation, he then returned to the Prophet (PBUH) and asked him the same question. The Prophet (PBUH) also nodded in affirmation. Then silent prevailed on the assembly and Saad inflicted punishment on the Jews according to the law of Torah, killing their men and making their woman and children as slaves. The Jews then realized that had they posed their trust in the Mercy of the Worlds (PBUH) he might have pardoned them also, as he had pardoned Bani Nadhir and Bani Qaynuqah earlier. Thus Madinah was cleared from Jews. This also weakened the Hypocrites who used to drive their strength from the Jews. Madinah had thus peace for the first time and the Prophet (PBUH) of Allah got more time to concentrate on the external affairs of the state.

## **THE MAP OF GHAZAWAT**



## Chapter Eleven:

### OPEN VICTORY

*“And fight them until persecution is no more,  
and religion is for Allah alone. But if they desist  
then let there be no hostility except  
against wrong doers”  
2(193)*

#### 11.1 JOURNEY FOR PILGRIMAGE TO MAKKAH

In the 6th year of Hijrah the Prophet (Peace be upon him) had a vision in which he found himself entering the holy Kaaba unopposed; therefore he determined to attempt the pilgrimage. He called upon the Muslim tribes whose numbers had increased since the miraculous discomfiture of the clans, to accompany the Muslims from Madinah. Attired as pilgrims, and taking with them goats and sheep as the customary sacrificial offerings, a company of fourteen hundred men set out to Makkah for the Pilgrimage.

As they drew near the holy valley, they were met by a friend from the city, who warned the Prophet (PBUH) that Qureysh had put on their leopard-skins (the badge of valour) and had sworn to prevent his entering the city; their cavalry was on the road before him. On that, the Prophet (PBUH) ordered a detour through mountain gorges and encamped at a spot called "Al-Hudeybiyah"; from where he tried to open negotiations with Qureysh, explaining that he came only as a pilgrim. His ambassador towards the city was maltreated and his camel hamstrung.

He returned without delivering his message. Qureysh, on their side sent an envoy who was threatening in tone, and very arrogant, and had to be reminded sternly by the companions of the respect due to the Prophet of Allah. It was he who, on his return to the city, said: *"I have seen Caesar and Khusro in their pomp, but never have I seen a man honoured as Muhammad (PBUH) is honoured by his comrades"*. (9),(10)

The same observation is re-confirmed in modern times by the Encyclopaedia Britannica in somewhat different words, *"Muhammad is the most successful of all prophets and religious personalities"*. And according to another non Muslim writer, *"His success was not the result of a mere accident, nor the love and respect of his companions was windfall. It was recognition of the fact that he was found to be of true mettle by his contemporaries. It was the result of his adorable and all compelling personality"*. (14)

## **11.2 TRUCE OF HUDEYBIYAH**

The Prophet (PBUH) sought some messenger who would command respect among Qureysh. Othman (May Allah be pleased with him) who was also the son-in-law of the Messenger of Allah, (PBUH) was finally chosen for this difficult assignment because of his kinship with the powerful Umayyad family. While the Muslims were awaiting his return, the news came that he had been murdered. This report made the Muslims restless. Every one of them was ready to draw the sword to avenge the blood of Othman (RAH). It was then that the Prophet of Allah (PBUH) sitting under a tree in Al-Hudaybiyah, took an oath from all his comrades that they would stand or fall together. The oath-takers received attestation of Allah's pleasure for them through Gabrael (Peace be upon him) in the following words:

*"Indeed Allah was well pleased with the believers  
when they pledged allegiance unto thee,  
Beneath the tree;  
And He knew what was in their hearts.  
So He sent down peace on  
them from on high and He  
rewarded them with a  
Victory soon to come."*

When the Muslims had taken the oath, Allah's Prophet (PBUH) placed his right hand upon his left and observed,

*"This is the hand of Othman".*

This oath under the tree is called "Bait-i-Rizwan" in Quran, about which Allah has observed,

*"LO! those who swear allegiance unto thee,  
Swear allegiance unto Allah.  
The Hand of Allah is over their-hands".*

48(10)

After a while, however, it became known that Othman (RAH) had not been murdered. A detachment of troops which came out from the city to molest the Muslims in their camp were also captured before they could do any harm and brought before the Prophet (PBUH), who forgave them on their promise to renounce hostility. Then proper envoys came from Qureysh. At last after long deliberations and compromises it was resolved to conclude a treaty of peace for ten years. This is called the "Truce of Al-Hudeybiyah", some of the more important clauses of were:

1. *The Muslims would return to Madinah without visiting the Ka'ba this time.*
2. *In the following year they may come for the*

*pilgrimage, but would not stay more than three days in Makkah.*

3. *They will carry no arms but a sword which will also be sheathed and the scabbard shall also be wrapped up.*
4. *Qureysh will evacuate Makkah for three days to allow them to perform pilgrimage.*
5. *They would not take any Muslim from Makkah with them and would not stop any Muslim from staying in Makkah.*
6. *If any Muslim went to Madinah they would return him to Makkah but if any Muslim from Madinah came to Makkah, he would not be returned to them.*
7. *Any tribe or clan who wished to share in the treaty as allies of the Muslims might do so, and any tribe or clan who wished to join the treaty as allies of Qureysh might do so.*

*(Banu Khuzah were accepted as allies of the Muslims and Banu Bakr as allies of Qureysh. Both these tribes lived in the neighbourhood of Makkah and were traditionally enemies of each other)*

8. *Qureysh would neither attack Muslims and their allies, nor help others against them, but would remain neutral in case of Muslims fighting a third party.*
9. *The agreement shall be valid for ten years.*

While the treaty was being finalized, Abu Jandal (RAH) reached Al Hudeybia in chains. He was one of the several Muslim converts imprisoned in Makkah and somehow managed to escape the prison to join his Muslim brethren from Madinah. He cried in pain and begged them to take him with. They were very much moved to see him in that state. Tears flowed out of the sacred eyes of the

Benefactor of the Worlds (PBUH) also. However, he returned him, saying, "*We cannot go against the treaty. However Allah shall open some way out for you*". It exactly happened so. Since Muslims fleeing from Makkah now could not go to Madinah, therefore they began to settle along the trade routes of Qureysh and lay hands on the merchants of Makkah. This caused a great set back to their trade and therefore within a year Qureysh themselves requested for the annulment of clause-6 of the treaty, and allowed the Muslims held in Makkah to emigrate to Madinah.

There was dismay among the Muslims over the terms of the truce. Their hope of performing pilgrimage were shattered. They were sorry for Abu-Jandal's plight and of their own helplessness in this matter. Particularly clauses 1,5 and 6 were considered very disgraceful. Every one was burning with rage. The Hypocrites tried to take full advantage of the situation to sow doubts in the hearts of the Muslims. Although the Prophet (PBUH) had not specified the year, yet they questioned the genuineness of his vision of entering the holy Kaaba. They asked one another: "Where is the victory, where is the Pilgrimage"? Even a man like Omer (RAH), one of the closest companions of the Prophet of Allah (PBUH), was affected by their propaganda and fell in doubt, for which he repented throughout his life. After the settlement of terms of peace, the Messenger of Allah (May peace be upon him) advised the Muslims to take off the Ahram and sacrifice the animals and prepare for their return to Madinah. However the people were hesitant. Seeing this very unusual behaviour, the Prophet (PBUH) on the advice of his wife Umm-i-Salma (RAH) took off his own Ahram and sacrificed his animals. Thereby the Muslims also followed him quitely. The Messenger of Allah (PBUH) stayed in Hudaibya for three days after the conclusion of the peace treaty. In the course of the return journey to Madinah Sura Al-Fath was revealed, which said:

*"We have granted you an open Victory" 48(1)*

This truce proved, in fact, to be the greatest victory that the Muslims had till then achieved. This meant that the Qureysh had recognized them as an equal power in Arabia. The Jews were isolated, and the Messenger of Allah could now deal with them comfortably to curb their mischief. War had been a barrier between them and the idolaters, but now both parties met and talked together, and the new religion spread more rapidly. It gave the Prophet of Allah (PBUH) some peace and security to organize the Islamic state of Madinah. He also got time to write letters to princes kings and rulers of the neighbouring countries and emperors of the East and the West inviting them to the faith of Islam. Consequently, in the two years before the treaty was broken by the chiefs of Makkah, the number of converts was far greater than the total number of all previous converts.

### **11.3     THE CAMPAIGN OF KHEYBAR**

In the seventh year of the Hijrah the Prophet of Allah (PBUH) led a campaign against Kheybar, the stronghold of the Jewish tribes in North Arabia, which had become a hornet's nest of his enemies. Arabs had thought it invincible. Jews were very well equipped with the latest armoury and had built strong forts. Muslims laid siege of the city and cutoff all its resources and supplies. By now the Islamic army had also got the latest machines to throw stone projectiles inside the fort. Severe fighting took place on many occasions. However in few weeks time Jewish forts were reduced one by one, and the Jews of Kheybar became thenceforth tenants of the Muslims until their expulsion from Arabia during the Caliphate of Omar (RAH).

On the day, the last fort surrendered, Ja'far son of Abu Taleb (RAH), the Prophet's first cousin, arrived with all the Muslims who had fled to Abyssinia to escape from persecution in the early days of Islam. They had been absent from Arabia for fifteen years. Muslims celebrated their arrival with joy. Though they had not participated directly in the campaign of Kheybar, yet the Benefactor of the Worlds (PBUH) gave them bounty in equal proportion along with the regular soldiers to help them to settle in their new houses quickly.

It was at Kheybar that a Jewish woman prepared poisoned meat for the Prophet, of which he only tasted a morsel without swallowing it and then warned his comrades that it was poisoned. One Muslim, who had already swallowed a mouthful, died immediately. The woman who had cooked the meat was brought before him. When she pleaded that she had done it on account of the humiliation of her people, the Benefactor of the Worlds (PBUH) forgave her.

#### **11.4 PILGRIMAGE OF THE HOLY KAABA**

In the same year the Prophet's vision was fulfilled: he visited the holy Kaaba unopposed to perform the pilgrimage. In accordance with the terms of the truce, the idolaters evacuated the city, and from the surrounding heights watched the Muslims. At the end of the stipulated three days, he withdrew, and the idolaters reoccupied the city.

On this occasion the noble conduct of the Muslims struck deep into the hearts of the enemies of Islam. Many of them accepted Islam. Khalid bin Waleed, who later rose to become the commander-in-chief of the Muslim armies, and conquered Iraq and parts of Syria, also embraced Islam

on this occasion. Omer-bin-Aas, the future conqueror of Egypt, was another famous convert soon after.

### **11.5 MUTAH EXPEDITION**

As said already, after the truce of Hudeybia, when there was peace from Makkan side the Messenger of Allah (PBUH) began to propagate Deen of Allah through letters to the neighbouring kingdoms. One of these letters was addressed to the ruler of Balqa who was subservient to the emperor of Rome. Prophet's messenger Harth bin Umair was murdered in cold blood by the king. On receiving the news Prophet (PBUH) and other Muslims were deeply grieved at the murder of the ambassador of Islam. Meanwhile the ruler of Balqa requested his master to destroy the emerging force of Islam.

In the eighth year of the Hijrah, pre-empting that the Roman emperor was gathering a force in Syria for the destruction of Islam, the Messenger of Allah sent three thousand men under the command of his freed slave, Zeyd, (May Allah bless him for ever). This was the first battle of Islam against Christianity, and outside Arabia. Zeyd's appointment as the commander also signified that Muslims were brothers in between and the only criteria of selection for appointments would be the piety and the merit of a man. This set an example for the future of Islam. Consequently many among the Muslim slaves rose to become the generals of armies, ministers and rulers in the Islamic world latter on. In fact the words 'slave or slavery' as understood in the west has no place in Islam. They are less privileged brothers to be helped and freed.

The Prophet (PBUH) advised the Muslim army that in the case of martyrdom of Zeyd, (RAH) Jafaar bin Abi Taleb (RAH) will hold the flag of Islam and after him, Abdullah bin Rawaha (RAH) will be the commander and



after his martyrdom, the Muslims may choose anyone among themselves to lead the army; and he will be “*One of the Swords OF ALLAH*”; who will bring back the Muslims victory. The commanders clearly understood the underlying message of this prophecy and were happy on the thought of getting the honour of martyrdom.

The Prophet (PBUH) came out of the city to bid farewell and issued the following orders to the army:-

"Do not kill women, minors, infants and the blind  
Do not demolish houses, monasteries and churches.

Do not cut down trees".

*After this the Prophet (PBUH) and the Muslim army prayed together for the success of the mission ahead of them.*

The Muslim army set out praising Allah, and halted on reaching Muthah in Syria (now in Jordan), where they were being waited by the enemy. Inspired with the thought of martyrdom, though far inferior in number, they did not hesitate to join battle against a hundred thousand men strong Roman army. The Muslim soldiers showed great heroic deeds which put awe in the heart of their enemy. The commanders of the Prophet fought ferociously till they got their martyrdom, one by one. Then the Muslims chose Khalid bin Waleed as their commander who, by his strategy and courage, managed to preserve his force and return safely with them to Al-Madinah (May Allah be pleased with them).

It is reported that Jafaar bin Abi Taleb (RAH) received eighty wounds on his body in this battle, and when both his arms were gone, he held the flag of Islam by his teeth, till his death. As they were fighting in Muthah,

the Messenger of Allah (PBUH) sitting in his mosque in Madinah described the scene of the battle field to his companions as if he was watching it closely. After the martyrdom of Jafar, he proclaimed that now a "Sword of Allah" has taken over the command. Thus Khalid bin Waleed got the proudest title of "Saif-ullah" meaning "Sword of Allah". He was latter never defeated in any battle field all though his life.

Khalid (RAH) fought so gallantly that nine swords were broken in his hand on that day. At night he restored to a novel military strategy. He hid a considerable part of his force at a distance from the battle field. At dawn this contingent raised battle cries and joined the Muslims in the field. The enemy thought that fresh reinforcement sent by the Prophet (PBUH) from Madinah had arrived. This filled their hearts with terror. They lost the courage to launch fresh attack. Taking advantage of their indecisiveness, Khalid bin Waleed (RAH) disengaged from war and led his forces to Madinah peacefully. The enemy also left the battle field to avoid any surprise attack by Khalid (RAH).

The campaign was successful so far as it impressed the Roman emperor of the unprecedented valour of the Muslims, who in turn studied the weaknesses of their enemy, and defeated them in subsequent battles.

After this encounter, the Arab tribes began to look to the Muslims as a credible power against the invincible Romans. Thus Islam started having impact outside Arabia also and many of the tribes living far off from Madinah, accepted Islam as their religion. Furda bin Ummar who was the Chief of Nafasa tribe and a general in the Roman Army also embraced Islam but soon after he was martyred by Hercules.

## **11.6 CONQUEST OF MAKKAH**

Just after two years, the Qureysh broke the truce of Hudeybiyah by attacking Banu Khuzah a tribe that was in alliance with the Prophet (PBUH). Siding with their ally Banu Bakr they massacred them even in the sanctuary of Makkah. Afterwards, they were afraid because of what they had done. They sent their leader Abu Sufyan to Madinah to ask for the existing treaty to be renewed and its term prolonged. They hoped that he would reach there before the tidings of the massacre. But a messenger from the injured tribe had been before him. Thus his embassy proved fruitless. Hence the truce of Hudeybiyah ended.

In retribution of the murder of his allies, the Benefactor of the Worlds (peace be upon him) decided to punish Qureysh. However it was kept a guarded secret. Quietly preparations were started for a major battle and Muslims outside Madinah were also asked to join the Prophet (PBUH). However except from the very close companion, objective and destination of the campaign were kept hidden.

One of the muslims namely Hatib bin Abu Baltah whose family was still in Makkah, fearing of a bloody battle and possible harm to his family, sent a letter informing them of the impending danger. This letter was given to a woman who carefully concealed it under her garments. Had the Qureysh got even a hint of the attack on their city, they must have given a tough battle to defend it, resulting into possibly a great loss of life. However, Allah informed His Prophet of this betrayal by Hatib and he immediately dispatched Ali (RAH) to catch hold her and get the letter. Initially she denied but at the threat of body search, she handed over the letter to Ali (RAH). Under the rules, this was a grave crime and deserved death penalty, but the

Benefactor of the worlds (PBUH) forgave both of them who were ever repentful thereafter.

On 10th Ramadhan, 8th Hijri, the Prophet of Allah (PBUH) with the magnificent Muslim army of ten thousand men advanced to Makkah, the city he had left eight years ago. Makkans were taken in surprise. They got no time to prepare for fighting. Their commander-in-Chief Abu Sufyan came to negotiate peace with the Prophet of Allah and accepted Islam willingly. It was announced that those who seek refuge in the Holy Kaaba, or in their own homes or in the house of Abu Sufyan, they will not be harmed. Therefore except a few small engagements by the sector commanders, the city were taken without a major battle.

On the memorable day of conquest, the Prophet of Allah extended unique mercy to his enemies. Even those who had tortured him and his followers, killed his companions and plotted the total destruction of him and his Message were forgiven. He asked the Makkan chiefs, *"What treatment do you deserve?"*. Their heinous crimes against Islam were obvious, but they knew the boundless compassion of the Prophet (PBUH). They replied, *"You are a generous brother, and the son of a generous brother"*. On hearing this, after a brief pause the Messenger of Allah replied, *"You are free, this day there is no blame on you."*

About his great act of mercy, Professor Lane Poole remarks, *"The day of Muhammad's greatest triumph over his enemies was also the day of his grandest victory over himself. He freely forgave the Quraysh all the years of sorrow and the cruel scars with which they had afflicted upon him, and gave an amnesty to the whole population of Makkah"*. (4)

He caused all the idols which were in the sanctuary to be destroyed, saying: *"Truth hath come; darkness hath vanished away"*. After the purge of Kaaba Allah's prophet (PBUH) ordered Bilal (RAH) to ascend the roof of the Ka'aba to announce the call of Prayer from there. He was the same Bilal who not long ago, was the negro slave of Ummaya, dragged in the rocky streets of Makkah for accepting Islam, beaten mercilessly by his master, till he used to become unconscious. He was Bilal, whom with respect and love they now called "Our Master". His call to prayer was heard in Kaaba, three thousand years after the first call of its great builders, Prophet Abraham and Ismael (may peace be upon them). The Benefactor of the Worlds (PBUH) then delivered a sermon, addressing all those present, he said:-

*"There is no god but Allah and He has no partner. He has fulfilled His promise. He aided His Servant. He alone defeated all armies. Listen this day, All pride and arrogance, all blood feuds, demands of goods, I trample under my feet.....O! Qureysh, Allah has now obliterated the pride and privileges of the period of ignorance. All humans are offspring of Adam, and Adam was created out of clay....."*

He (PBUH) stayed there for fifteen days. During this stay the whole population of Makkah accepted Islam by their own free will.

### **11.7 BATTLE OF HUNEYN**

While the Prophet was still at Makkah, news came of a large gathering of pagan tribes of Huneyn eager to capture the Ka'aba. Their commander was Malik bin Auf, a haughty, ambitious young tribal chief. He thought, if he could defeat Muhammad (PBUH) he will automatically become the king of Arabia. So zealous was he in his ambition that he ordered every tribe to come along with their children and women lest they give in and run away.

Thus they came to the battle field along with their entire house holds and family members determined to sacrifice everything for the sake of victory. They had fifty thousand heads of cattle with them on that day.

The Prophet (PBUH) led twelve thousand men against them, most of whom, were recent converts. They were an enthusiastic lot, yet not aware of the Islamic discipline. At Huneyn, in a deep ravine, Muslim troops were ambushed by the enemy and almost put to flight. It was only due to the great personal courage of the Messenger of Allah that they were regrouped. Amidst this pandemonium the Prophet (PBUH) did not leave his post. On his repeated calls Ansar and Mahajirins rallied to him and his bodyguard of faithful comrades also stood firm with him. And the victory, when it came, was so overwhelming that the enemy surrendered everything that they possessed.

The bounty of war was the largest ever won by the Muslim army. Soldiers brought whatever they had collected before the Saviour (PBUH) to divide among them. He had already distributed the major share of the bounty, when an emissary from the enemy came to plead mercy. They were accompanied by Shima, daughter of Halima, who was the foster mother of the Messenger of Allah. The Prophet (PBUH) made her sit by him with great respect. To the surprise of his enemies he generously forgave everyone. Following his noble example, the Muslim soldiers also returned every piece of bounty of war to the enemy. This act of generosity impressed them so much that many of them embraced Islam.

#### **11.8 CONQUEST OF TAIF AND RETURN TO MADINAH**

The tribe of Thaqif was also among the enemy

at Huneyn. After the victory, their city Taif was besieged by the Muslims. It was the same city which ten years ago had expelled the Prophet (PBUH) in great humiliation under the rain of stones by its vagabonds. The Thaqif took refuge in their castles where they had sufficient food for months. The Prophet of Allah (PBUH) also did not want to destroy them but win their hearts. So after a siege of few weeks, he ordered the Muslim army to leave and thus gave Thaqif time to think over for their future. Thereby after few months, most of them also accepted Islam willingly and handed over their city to the Prophet of Allah without any blood shed.

Then the Prophet (PBUH) appointed his governors at Taif and Makkah and himself returned to Madinah to the boundless joy of the Ansars, who had feared that, now that he had regained his native city, he might forsake them and make Makkah the capital. There was also a slight resentment in some quarters of Ansars for not getting their share of the bounty of war as the Prophet of Allah had preferred the new converts in its distribution. Knowing the mood of Ansars, the Prophet (PBUH), went to their camp and said, "While the people are going with goats and camels to their homes, would you not be happy to take the Messenger of Allah with you". He assured them that he would remain with them in life and in death. Hearing this, the Ansars wept with tears of joy and repented for their misgivings.

### **11.9 THE TABUK EXPEDITION**

In the ninth year of the Hijrah, on the news that an army was again being mustered by Caesar in Syria, the Prophet (PBUH) called on all the Muslims to support him in a great campaign. The slightest weakness at this time would have resulted in the collapse of the whole movement of Islam by the Romans in league with the rival tribes

and kingdoms. So, the Messenger of Allah (PBUH) ordered the whole Muslim populace of Madinah to enlist for Jihad and issued a general ordinance for preparation of war. This time he changed his war strategy and announced his plans openly, and asked his companions to generously contribute to the war fund. Abu Bakr Siddique (RAH) brought his entire household items, at which the Messenger of Allah (PBUH) asked him to save something for the family also. Omar (RAH) contributed half of his property, and similarly other Muslims also participated to finance the war effort to their maximum capacity. When an old lady came with a handful of dates, someone laughed at her small gift. The Messenger of Allah (PBUH) said, "Actions are rewarded according to the intentions". And then he said, "Today this old lady has surpassed many large contributors".

In Rajab 9 Hijri he himself led this campaign against the Romans and marched to the Syrian border town "Tabuk", situated at a distance of about six hundred kilometer from Madinah. On that day he had with him thirty thousand soldiers including ten thousand horsemen. He was determined to give a crushing blow to the enemy. The far distance, the hot season, the fact that it was harvest time and the prestige of the enemy, caused some of the Muslims to excuse themselves and a few more to stay behind without excuse. Those defaulters are denounced in the Qur'an. However the campaign ended peacefully. The enemy, learning that the Prophet (PBUH) himself was leading the Muslim army, did not come forward. He stayed there for three weeks; and received many delegates from the neighbouring territories who offered their surrender to him. He invited them to accept Islam and signed peace treaties with the neighbouring rulers.



The Tabuk expedition had great psychological effect on the Arabs as a whole. This was a clear demonstration for them that Islam was the supreme power of Arabia; and even those who did not accept it, had to bow their heads before it. Hypocrites also lost all hopes and found the only honourable way to submit to the new religion faithfully. This was also the last expedition of the Prophet's sacred life in which he participated himself. (May peace and blessings of Allah be upon him)

#### **11.10 DECLARATION OF IMMUNITY**

Although Makkah had been conquered and its people were now Muslims, the official order of the pilgrimage had not been changed; the pagan Arabs performing it in their traditional manner and the Muslims in their own manner. It was only after the pilgrims' caravan had left Madinah in the ninth year of the Hijrah that the revelation about the "Declaration of Immunity", as it is called, was revealed.

Allah had revealed:

*"O believers, know that the idolators are impure,  
Let them not approach  
The Sacred Mosque from this year onward"*  
9(28)

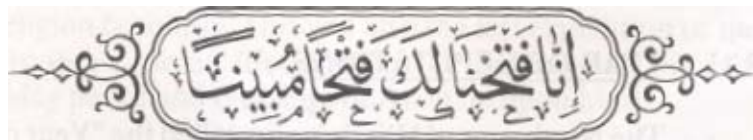
The Prophet (PBUH) sent a copy of it by Ali (RAH) to Abu Bakr (RAH) leader of the pilgrimage, with instructions that Ali (RAH) was to read it to the multitudes at Makkah. Its purpose was that in future only Muslims would be allowed to make the pilgrimage, exception being made for such of the idolaters who had a treaty with the Muslims and had never broken their treaty, nor supported anyone against them. Such non-Muslims were to enjoy the privileges of their treaty for the term

thereof, but when their treaty expired they would be as other idolaters. This proclamation marks the end of idol-worship in Arabia forever.

#### **11.11 YEAR OF DEPUTATIONS**

The Ninth year of Hijrah is also called the "Year of Deputations". Gradually, the truth of Islam had spread all over Arabia. The tribesmen of the peninsula had heard stories of the Prophet's patience in the days of his persecution. Now they witnessed his boundless generosity in the hour of his triumph. They came in large numbers to pay homage to him and to profess his faith. Following the command of Allah: "*There is no compulsion in religion*". 2(256), no one was forced to change his religion. But Islam is so sweet and natural to the inner self of man that in a few years, almost everyone in Arabia was won over to the path of Allah by his own free choice.

It is reported that from the 9th Hijrah to his death, he received 67 deputations (10). The Prophet of Allah (PBUH) personally used to look after them. His hospitality knew no bounds. The guests were generally accommodated in the quarters built next to the prayer hall in the mosque, where they would witness the Muslims praying five times a day. They were also placed in the charge of the learned companions who used to teach them Quran. On the eve of their departure, the Benefactor of the worlds (PBUH) loaded them with gifts and, as a mark of courtesy personally saw them off.



## Chapter Twelve:

# INTERNATIONAL PROPAGATION OF ISLAM

*“O Prophet of Allah!  
We sent thee not  
But as Mercy for all creature”. 21(107)*

*“O Muslims!  
“You are indeed the best community,  
That has ever been brought forth for  
the (good of) mankind.  
You enjoin the doing of what is right,  
And forbid the doing of what is wrong,  
And that you believe in Allah...” 3 (110)*

### 12.1 INTERNATIONAL PROPAGATION OF ISLAM

Muhammad, peace be upon him, was not only a Prophet for the Arabs, but for all mankind. He was the last in a long series of messengers sent by Allah to different people. He had come to unify and purify the teachings of the previous prophets of Allah for all people, for all times, for their salvation in this life and the life hereafter. Allah commanded him to pronounce to the whole world:-

*“Lo! to you all, O mankind!  
I am the Messenger of Allah  
Unto Him belongs  
The sovereignty of the heavens and the earth;  
There is no God save Him,*

*He gives life and He gives death,  
So believe in Allah and His Messenger”.*  
7(158)

In fulfillment of his obligation to humanity, he sent hundreds of letters and emissaries to the rulers and emperors of the world inviting them to Islam and to believe in Allah, the God of the Universe. Thus he set the tradition of the propagation of Islam through correspondence; which in our times has assumed even greater importance to disseminate the Divine Message the world over. Indeed our letter can reach where we can't.

To propagate the message of Allah internationally, he advised his followers to learn foreign languages. Brilliant Zaid Bin Thabit (RAH) learnt the Jewish and the Egyptian languages in just over three months. According to the historian Dr. Hamid-Ullah, starting from the 6th Hijrah, Messenger of Allah (PBUH) wrote about 250 letters to all the notable and important personalities of his time (12). This means almost one letter every week. Style of these letters is simple, straight forward, direct to the point, short and concise. Facsimile of some of these letters along with translations are available in the books of "Seerat". (8),(12),(10),(1). Some of these letters have survived in original also. One of them can be seen in Topkapi Museum, Istanbul, Turkey.

In general the recipients scorned Prophet's emissaries from the desert, ignoring his message and humiliating his ambassadors. In a few cases, the emissaries were murdered. However some of the rulers did take them seriously; and in few cases they also accepted Islam. But no doubt, it was a great leap forward to introduce Islam at the international level. It opened the world before the companions of the Messenger of Allah (PBUH); and within a few years after his death, they took

the message of Islam as far as China undaunted by the rough seas and waterless deserts in their way. Since then Islam keeps on moving like a glacier embracing more and more human beings, to save them from the Hell fire, to take them to the everlasting abode of "Jannat" (Paradise) in the Hereafter.

## **12.2 LETTERS OF THE PROPHET OF ALLAH**

In the followings are reproduced translations of a few of the letters of the Messenger of Allah (PBUH) sent by him to some of the most powerful rulers of the world at that time. All these letters were written between 6th Hijrah to 12th Hijrah i.e. about 626 to 632 A.D. They contain an invitation to Islam, beginning with "Bismillahi - ar-Rahmani ar-Rahim" (In the Name of Allah, Most Merciful and Most Gracious). The name of the Messenger of Allah comes first followed by the name of the person to whom the letter is addressed. Then, very briefly, the message is given. Every letter ends, saying, "If you accept Islam, you will be safe; and if you reject this message of Allah, then the burden of all the people of your land will be on you". At the end of the letter is seal of Muhammad the Messenger of Allah (PBUH). All these letters were written in Arabic, and delivered by capable envoys, who generally knew the language of the country where they were being sent.

## **12.3 LETTER TO HEARCLIUS OF ROME**

*In the Name of Allah Most Gracious,  
Most Merciful.*

*From Muhammad the Servant and Messenger of  
Allah, to Heracles Emperor of Rome.*

*Peace upon those who follow the Guidance----I invite you to Islam; accept Islam, you will be safe, Allah will grant you two-fold reward; If you turn away, the sin of (the wrongdoings of) all the people will be upon you. O people of the Book: Come to an agreement between us and you; that we worship none but Allah, and that we shall associate no partners to Him, and that none of us shall take others for Lord beside Allah. And if they turn away, then say: Bear witness that we have surrendered to Him.*

*Mohammad the Messenger of Allah  
(Seal)*

This letter was delivered by Dhia bin Kalifah (RAH). Heracles treated the ambassador with respect. He approved the contents of the letter but did not accept Islam due to fear of his people. (8)

#### **12.4 LETTER TO MUNDHIR, RULER OF BAHRAIN**

*In the Name of Allah  
the Most Gracious, the Most Merciful,*

*From Muhammad the Messenger of Allah to Mundhir Ibn Sawa.*

*Peace be upon you. I praise Allah to you than whom there is no other Allah. And I bear witness that there is no deity except Allah and that Muhammad is His servant and messenger---- I remind you of Allah the Mighty Sublime. Whoever accepts admonition accepts it for his own soul. And whoever obeys my envoys and follows their guidance, he has, in fact, obeyed me and who ever accepts their admonition he has, in fact accepted my admonition. My envoys have praised your*

*conduct and I have recommended you to your people. Therefore leave the Muslims (and all others) in what they believe in. I have pardoned the criminals, so accept their excuses. So long as you keep on the right we will not remove you from your office. Whoever, is firm on his (old religion of) Christianity or Judaism must pay Jizyah (tax).(8)*

*Muhammad the Messenger of Allah  
(Seal)*

This is the second letter to Mundhir, who had already embraced Islam on receipt of the first letter of the Messenger of Allah. This letter was delivered by Ala bin Hadhrami (RAH). Thus Bahrain achieved the unique honour of being the first Muslim country outside Arabia.

## **12.5 LETTER TO NAJASHI, KING OF ABYSSINIA**

*In the Name of Allah the Most Gracious  
the Most Merciful.*

*From Muhammad the Messenger of Allah to  
Najashi, Ruler of Abyssinia.*

*Peace upon one who follows the Guidance. I praise Allah to you than whom there is no other Allah. He is the Sovereign, the Holy One, the Source of Peace, the Guardian of Faith, the Preserver of Safety. And I bear witness that Essa (Jesus) son of Maryam is the spirit of Allah and His word which was cast to Maryam the virgin, the pure, the chaste so that she conceived Essa (Jesus). Allah created him from His Spirit and His Breathing as He created Adam by His Hand (and Breathing). I call you to Allah the One without partner and to follow me and to believe in that which came to me, for I am the Messenger of Allah. And I*

*invite you and your armies to Allah, The Mighty Sublime. I have accomplished my work of conveying the Message and Admonition, so accept my advice. Peace upon you and those who follow the Guidance. (8)*

*Muhammad the Messenger of Allah.  
(Seal)*

Amar bin Umayya took this letter to the king of Abyssinia. He received the envoy of the Prophet (PBUH) with great respect, and accepted Islam. He sent his son Amha along with some of the Abyssinian nobles to pay his homage to the Messenger of Allah, but they could not reach Arabia due to the failure of their boats at sea.

#### **12.6 LETTER TO KHOSROE REVEZ, EMPEROR OF PERSIA**

*In the Name of Allah the Most  
Gracious the Most Merciful.  
From Muhammad the Messenger of Allah to  
Kisra (Khosroe) Emperor of Persia.*

*Peace upon those who follow the Guidance. Believe in Allah and His Messenger and bear witness that there is no deity but Allah, the one who has no partners and that Muhammad is His Servant and His Messenger. I invite you to the call of Allah for I am Messenger of Allah to all the people so that I may warn those that are living and establish argument on the non-believers. So accept Islam, you will be safe but if you reject it, the sin of (the wrongdoing of) the persians will be upon you.*

*Muhammad the Messenger of Allah.  
(Seal)*



This letter was delivered by Abdullah bin Hudhaifa (RAH) to the emperor of Persia. When he read the letter, Khosroe became furious. He tore it up and ill treated the envoy of the Prophet of Allah (PBUH). Then he wrote a letter to his governor in Yemen to bring the Prophet (PBUH) to him. When Governor's men reached Madinah, the Messenger of Allah told them that their emperor has been killed the night before by his own son. So they returned without any action. When they got back to Yemen, they found the news was true and embraced Islam. (8)

## **12.7 LETTER TO THE KING OF EGYPT**

*In the name of Allah, the Most Gracious  
The Most merciful  
From MUHAMMAD, the servant of  
Allah and His Prophet  
To MAQAUQIS, the great Copt:*

*Peace be upon him who follows (His) guidance.  
After this, I invite you to accept Islam and become a  
Muslim. You will be saved and Allah will doubly  
reward you. But if you don't, you will be responsible  
for the straying and sins of all the Copts.*

*O people of the Book! Come to that which is  
common between us. That we shall worship none but  
Allah, associate no partner with Him and none of us  
shall take others as Lord but Allah.*

*If they turn away, tell them to bear witness that  
we have surrendered ourselves (unto Him).*

*Muhammad Messenger of Allah  
(Seal)*

Hatib bin Abi Baltah (RAH) delivered this letter to the ruler of Alexandria and Egypt. The king did not accept Islam but treated the envoy with respect and sent some gifts to the Messenger of Allah with a letter (8). He also sent a slave girl Maria, to who the Prophet (PBUH) married and she bore him a son Ibrahim, who died in his childhood.

Pic.

## Chapter Thirteen:

# THE NEW WORLD ORDER

### 13.1 THE LAST EXPEDITION

The Mutah and Tabuk expeditions had alerted Romans and made them fearful of the emerging new power in the neighbourhood. Letters of the Prophet of Allah, inviting them to Islam made them even more concerned. To check it, Heracles, the Roman emperor, ordered a large force to destroy the upstart Muslims emerging on his southern frontier.

In response to this threat, Prophet of Allah (peace be upon him) planned his last but the most daring military expedition, which was also a pointer to the future of Islam for his followers. He prepared an army to march north, and appointed youthful Assama bin Zayed (RAH), the son of his freed slave Zaid bin Haritha, as the commander of this force. Assama was just twenty at that time. The men who were to serve under him were older and senior to him. Thus appointment of a very young commander over such high dignitaries was a significant event. Some people even objected to his command due to his youth and modest lineage, but the "Benefactor of the Worlds" (PBUH) convinced them that Islam makes no distinction between people due to their origin, race or colour; and youth can occupy positions of high responsibility if they deserve so. The only thing that should matter is piety and ability of the person.

Thus the Messenger of Allah (PBUH) shattered the old Arab tradition of "age before merit" and gave youth the right to command if they deserve so. By his appointment to such a high office he indirectly also pointed out that youth shall be the future of Islam. And indeed this tradition was maintained by the Caliphs. For example Muhammad bin Qasim was merely seventeen years, when he conquered Sind. Tariq bin Zeyad was just twenty when he landed in Gibraltar and moved forward 'to conquer Spain. Zaheeruddin Babar was in his early thirty when he conquered India.

### **13.2 THE NEW WORLD ORDER**

Departure of this army was however delayed due to his sudden sickness. But the Messenger of Allah (PBUH) had shown the way, as a result of which, in less than a decade after his death, his companions and followers had conquered the mighty Byzantine and Persian empires and established the "New World Order", based upon the glorious principle of the Holy Quran and life of the Messenger of Allah (May peace and blessings of Allah be upon him).

This was the upstart of a rightly guided and energetic civilization; a civilization based on a written constitution Quran, distinguished by the moral and spiritual uplift of mankind; a civilization which would bequeath the wonders of algebra, astronomy, physics, chemistry, engineering, philosophy and poetry to all nations, a civilization whose every effort was directed for the good of mankind to win the pleasure of the Creator of the universes.

The famous British Philosopher George Bernard Shaw testifies to this truth in the following words:-

*"I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to possess that assimilating capability to the changing phases of existence which make itself appeal to every age. I have prophesied about the faith of Muhammad that it would be acceptable tomorrow as it is beginning to be acceptable to the Europe of today. Medieval ecclesiastics, either through ignorance or bigotry, painted Muhammadanism in the darkest colours. They were, in fact, trained to hate both the man Muhammad and his religion. To them, Muhammad was anti Christ. I have studied him, the wonderful man, and in my opinion, far from being anti-Christ, he must be called the saviour of humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving the problems in a way that would bring it the much needed peace and happiness. Europe is beginning to be enamored of the creed of Muhammad. In the next century it may go still further in recognizing the ability of that creed in solving its problems, and it is in this sense that you must understand my prediction". (17),(31)*

*"(O Mankind!)  
 To each of you We have given a Law and a Way  
 and Pattern of life.  
 Had Allah willed He could have  
 made you one community, but that  
 he wished to try and test you by that which He  
 gave you, (Freedom of choice)  
 So try to excel each other in good deeds.  
 To Him you will return in the end and then,  
 He will then inform you of that  
 Wherein ye differ" 5(48)*

## Chapter Fourteen:

### FARE WELL ADDRESS AND DEPARTURE

*“O you who have attained to faith,  
Pay heed unto Allah and His Apostle,  
And do not turn away from Him now  
That ye have heard (His message)  
And be not like those who say,  
“We have heard” while they hear not,  
verily, the vilest of all creatures in the Sight  
of Allah are those deaf and dumb ones,  
who do not use their brain” 8(20-21)*

#### 14.1 THE LAST PILGRIMAGE

By the time the Prophet (Peace be upon him) was 63, the purpose of his life had been fulfilled. He got the revelation:-

*“When the help of Allah arrives,  
and the success (thereby),  
And you see mankind,  
Entering into the religion of Allah  
horde on horde,  
Then glorify the praises of your Lord,  
And seek His forgiveness,  
Verily, He is the most forgiving”.  
110(1-3)*

The Prophet of Allah (PBUH) interpreted this revelation as sign of his approaching departure from

the earth. He curtailed many of his usual activities and devoted more of his time to prayers. He passed the whole nights imploring Allah's forgiveness for any of his own weakness in the performance of the prophetic mission and, praying for the right path for all the generations that would follow him until the apocalypse.

In 632 AD, the tenth year of the Hijra, he proceeded to perform pilgrimage to Makkah. This was his first and the last pilgrimage.

This unique ritual of Islam, is the legacy of the great Prophet Abraham (PBUH) and symbolizes the universal brotherhood of Islam. Allah has made it obligatory for every Muslim if he can afford the expenditure, to perform pilgrimage once in a life time. Since the time of the Prophet of Allah (PBUH) every year millions of people of all races, colours and cultures meet together clad in two pieces of unsewn cloth submitting humbly before their Creator, without any intermediaries. Free of any pomp or ceremony, they declare repeatedly;

*"Here am I, O God, at Thy Command, Thou art One and the Only One ; There is no partner unto you, Here am I .....Here am I ..... At Thy command..... All praise and bounty is for you. There is no God but Allah .....Here am I .....at Thy Command....."*

The institution of annual Pilgrimage to Makkah inspires that a Muslim should live like a true servant of Allah, always ready to obey and fulfill His commands, all through his life. He must not forget that he belongs to the large body of Islam. They are like brothers and sisters amongst themselves, like the parts of a body, if one grieves, the whole body will grieve.

Thus the spiritual and political importance of the annual Pilgrimage to Makkah has been paramount for the Umma all through the ages. According to Prof. Hwgrorje of India: *"The league of Nations founded by the Prophet of Islam put the principle of International unity and human brotherhood on such universal foundations as to show candle to other nations.....the fact is that no nation of the world can show a parallel to what Islam has done towards the realization of the Idea of League of Nations".* (14) On Sunday, the 4th of Dhul Hajj, at dawn, the Prophet of Allah (PBUH) entered Makkah. The journey from Madinah to Makkah was covered in nine days. Ali (RAH) who had been dispatched to Yemen some times before brought a caravan of Yemeni pilgrims. Similarly caravans over caravans came from all parts of Arabia to join the Messenger of Allah (PBUH) in this pilgrimage, which was destined to be his last.

#### **14.2 FAREWELL ADDRESS**

On Thursday, the 8th Dhul Hajj, he stayed at Mina, a place out side Makkah. On the following day, Friday the 9th of Dhul Hajj, the Prophet of Allah (PBUH) set out from Mina after dawn prayers and reached Arafat along with the large multitudes of Muslims. This is the high point of the ritual of pilgrimage.

In the afternoon of the 9th day of Dhul Hajj, 10th year of Hijrah, the greatest Benefactor of humanity mounted on the camel back. At the top of "Jabal ar-Rahma", he delivered his farewell address. In front of him was a mammoth gathering, comprising more than a hundred thousand of his followers, eager to listen and grasp his words. (1),(13),(31)

Never before had such a spectacle been witnessed in the annals of the world history, nor had humanity heard such



moving words, advocating respect for the humans. The words of the last Messenger of Allah, the Mercy for all creatures of Allah, may peace and blessing be upon him, were steeped in sincerity and delivered with strong emotion and melodious voice. This address forms the constitution of individual and collective morality, and contains the solution of important problems and elucidation of realities of life and guarantees the fundamental rights of every man and woman. It can rightly be called the best Charter of Human Rights. (13),(31)

After praising Almighty Allah, he started his address which is reported as follows:-

*"There is none to worship except Allah. None is like Him or equals Him nor has He any co-sharer. He fulfilled His promise and helped His own creature and Messenger, and smashed all the concerted forces of falsehood'.*

*"O ye people! Listen to me, as I do not think we may have another opportunity of meeting again as in this gathering".*

This sentence electrified the gathering. The Prophet of Allah (PBUH) had broken the news of his departure from this world. All eyes were full of tears and hearts throbbing with pain.

He continued:-

*"O people! Almighty Allah says:*

*"O mankind: We created you from a male and female couple and made you into tribes and nations so as to know one from the other.*

*Verily, in the eyes of Allah only the most righteous among you is the most honoured of you".*

In the light of this Quranic verse, the Prophet (PBUH) concluded:

*"No Arab has any superiority over a non Arab, nor is a white anyway better than a black the only criterion for superiority and respectability is the element of piety".*

*"All human beings, were the off-springs of Adam and the very existence of Adam (PBUH) was that he sprang from dust. Hence all claims to superiority and greatness, and demands for blood or ransom and traits and tenets of pagan rule have been trampled under my feet. Only trusteeship of the Kaaba and the old right to serve water to Hajis will remain intact."*

The Prophet (PBUH) further observed:

*"O Ye the clan of Qureysh, see thou should not appear resurrected on the Day of Judgment before Allah, laden with worldly weight of sins whilst others are equipped with acts of goodness deserving salvation. If it happened, I shall not be in a position to save you in the presence of Almighty Allah".*

*"O! the people of Qureysh, Allah has put an end to your notions of false vanity and there is no room left now for you feeling proud any longer of your forefathers' deeds".*

Then he put a series of questions to the audience.

*He asked, "What day is today?"*

*They responded in one voice, "It is the Hajj Day"*

*He asked, "What place is it?"*

*They replied, "It is the great Valley of Arafat"*

*He enquired, "What city is it?"*

*They said, "It is Makkah, O! Prophet of Allah (Peace be upon you)"*

At this he paused for a while and proclaimed forcefully:

*"Beware! Everybody's blood, property and honour have become sacrosanct. All these are now of the same significance and sanctity as the sanctity of this Day, this Place and this City. Know that you will meet your Sustainer. He will ask you about your deeds".*

He warned:

*'After me do not go astray and begin to kill one another"*

*"If anybody is made custodian of anything, he must keep that trust till the thing held in custody is restored to the rightful owner"*

*"O Ye people! A Muslim is another Muslim's brother and that all Muslims are brothers among themselves"*

*"Take care of your slaves (servants). Let them eat what you yourself eat and let them wear as you wear for yourself"*

After stressing human rights, he turned to the legal rights of the people. He proclaimed:

*'All that prevailed during the pre-Islamic period of ignorance has been trampled under my feet. All blood dues of the days of ignorance have been written off and henceforth*

*none will seek vengeance on the others. The first right to retaliate pertaining to my own tribe stands cancelled. I hereby pardon the murder by Banu Huzail of the suckling babe of Rabia son of Haris, who belonged to my family"*

*'All interest or usurious dues coming from the time of ignorance stand written off and I lead the rest by canceling the interest payable to the family of my uncle Abbas bin Abdul Muttaleb"*

*"O Ye people, Allah has (through the law of inheritance) fixed the right of every rightful heir, therefore no other testament be considered valid for any of these"*

*'Anybody claiming false ancestry or ascribing untrue bondage against his own master will be accursed by Allah"*

On the financial matters, he further stressed:

*"Debts payable should be cleared, All borrowed property is to be returned, while gifts should be reciprocated and a surety must make good the loss on behalf of the assured"*

*"It is not proper for anybody of have anything from his brother except whatever be given over through brother's consent and pleasure. Do not overstep yourselves as well as others and allow no excesses whatsoever"*

*"Henceforth a criminal will be answerable only for his own crime. A son will not be chargeable on father's account, nor will a father repay for his son's doings"*

After having thus spoken about the social, legal and financial matters, he specifically reminded the people about the rights of women, and family matters. He said:

*'A woman has no right to part with or transfer to any other person her husband's property without the latter's express permission'.*

*"O Ye people, you owe your women certain rights and likewise you have rights over your women. Your right is that the woman should not allow in your house anybody whom you do not like. Their right is that you should maintain complete integrity and shun indecency. If they fail, Allah allows you to chastise them and when they behave better and come round, let them be well looked after"*

He further said:

*"Treat your women nicely as they are bound to you and are incapable of managing many of their affairs themselves. Hence always keep Allah's command in view, namely that you have accepted them in the name of Allah and in His name have been made lawful to you. O people understand what I say. I have conveyed to you the message of Allah"*

Then he advised people about their duties to Allah. He said:

*"I leave in your midst a thing which if you hold fast to it will never let you go astray. And that is the Holy Book of Allah. And beware exceeding the limits fixed in matters of the religion. Nations which preceded you, perished because of similar unwarranted lapses"*

*"Satan has now been spared no hope of being worshiped any more in this city of yours. However chances are yet, that in matters unwittingly considered minor by you, satan's ways may prevail. Even that much afford him a convenient footing. So take care to safeguard your faith"*

*and religion against Satan's perversions"*

He further stressed:

*"O people worship only One Allah Almighty. Remain punctual in your daily five-time prayers. Keep a month's fast during the Ramadhan. Pay out Zakat with a good cheer and perform pilgrimage to the House of Allah and obey your Amirs, Thus you shall enter Allah's Paradise"*

Finally he said:

*"Listen! Those who are present here should convey my message to others not present here. Maybe many of those not present on this occasion may prove of greater understanding and be better trustees of what I have conveyed unto you".*

Then he paused for a while and said:

*"O ye people, you may be questioned by Allah about me. What will be your reply?"*

The people cried:

*"We shall bear witness that you conveyed to us the Divine Message entrusted to you as Apostle of Allah and led us to the path of truth and goodness"*

Hearing that, the Last Messenger of Allah (peace be upon him), pointing with his index finger towards heaven signed to the gathering and observed thrice in devout passion:

*"O Allah, bear witness; O Allah, bear witness"  
O Allah bear witness.*

After delivering the address the Messenger of Allah (PBUH) offered the "Zuhar" and "Asar" prayers at the same time. Meanwhile, revelation descended on him in which Allah intimated to him:

*"This day I have perfected your religion for you, And completed My favour unto you, And have chosen for you religion Al-Islam " 5(3)*

This revelation clearly meant that the end of the earthly life of the Messenger of Allah (PBUH) has approached. Once the religion was complete, his job was also over. Therefore he gave an opportunity to all the Muslims to see him and bade them farewell with a pensive heart. On his return to Madinah he delivered a speech in the course of which he observed,

*"I am going to the fount before you.....I fear not that you will practice polytheism after me. What I fear is lest you should covet the world and shed each other's blood for its sake and then die as died the nations before you".*

Then he emphasized:

*The curse of Allah be on the Jews and Christians. They converted their Prophet's tombs into their temples. Don't you convert my tomb into place of worship. I forbid you this "(31)*

### **14.3 ILLNESS AND DEPARTURE**

Soon after his return to Madinah he fell ill. The tidings of his illness caused dismay throughout Arabia.

He remained sick for about two weeks. He had high fever with severe headache and body distress. During his sickness, he continued attending to the affairs of the state and leading people in prayers. To prepare them about the end of his earthly career, in one of his sermons, he told them that Allah had given His servant choice between the worldly life and the Hereafter and that he has opted for the latter. Those who understood wept bitterly on the thought of his departure.

When he became too weak to lead prayers he appointed Abu Bakr (RAH) in his place. Twenty three years ago, Abu Bakr was the first to accept Islam whose sacrifices were unparalleled for this cause; and was a man of great wisdom and balanced personality. This was an indirect indication of leadership after him. However, the Benefactor of the Worlds (PBUH) did not appoint anybody as his successor, leaving choice to the people to elect their leader. Thus he set the tradition of a true democratic order in a world then ruled by the hereditary kings and emperors.

At dawn on the last day of his earthly life the Holy Prophet (PBUH) came out from his home beside the mosque and joined the public prayer behind Abu Bakr (RAH). There was great relief among the people, who supposed him well again.

At the conclusion of the prayer, the Prophet of Allah (PBUH) delivered a brief sermon, the last in his august life. He said:

*'Allah has granted the choice to His servant to accept either the good things of life or all that is with Allah in eternity. But this servant has chosen the blessings that are with Allah's'.*



Then he advised the Muslims to be careful about the rights of Ansar, to treat them well. Finally he said:

*"The rights of you were attached to me, I too am a human. If I have hurt anyone's honour, here is my honour, he should avenge himself. If I have caused loss to anyone's property, here is my property, he should recompense himself. Know that of you he alone loves me most who, if he has any of these rights on me, takes or declares me free of obligation, so that when I see my lord there is no burden on me. No one should think that he did not take revenge because he feared the enmity of the Prophet of Allah " (31)*

When he had finished, a man rose and said, "O Messenger of Allah you owe me three dirhams. Once a suppliant had arrived whereupon by your orders I gave him three dirhams". "You are right" said the Prophet (PBUH) and arranged to pay his debt. After having thus settled his accounts and paid his dues the Messenger of Allah came back to the Quarter of Ayesha (RAH), the Mother of the Believers. That was his last public appearance.

However his concern about the welfare of mankind continued to his last breath. It is reported that just before his soul departed to the heavenly world, he gave his last advice to the Ummah, what must be considered the most important piece of advice for us: He said:

*"Be watchful about your five times daily prayers; and rights of your women and servants". After this he paused for awhile and then said, "Do not worship my grave after me. Allah alone is worthy of all worships".*

Ayesha (RAH) wife of the Messenger of Allah says, "His last act was cleaning of his mouth with a brush made of a soft branch of a tree and his very last words were:

*"Now, none but He, The Companion on High is needed" (8),(31)*

He breathed his last at about ten O'clock in the morning of 11th Rabi-ul-Awal, 11th Hijra (22nd April 632 A.D). May Allah's blessings and peace be upon him for ever. Indeed we come from Allah and surely we return to Him finally.

A storm of grief over took the city. Every one was stunned. In a state of shock Omar (RAH) forgot himself, drew his sword and said, "I will kill any one who says that Prophet (PBUH) had died". He was storming at the people in that strain when Abu Bakr (RAH) came into the mosque and overheard him. He went straight to the chamber of his daughter Ayesha (RAH), where the Prophet (PBUH) lay. Having ascertained the fact, and after kissing the Prophet's forehead he went back into the mosque. The people were still listening to Omar, who was saying that the rumour was a wicked lie. That the Prophet (PBUH), who was all in all to them could not be dead.

Abu Bakr (RAH) went up to Omar (RAH) and tried to stop him by a whispering word. Then, finding he would pay no heed, called to the people, who recognizing his voice, left Omar and came crowding round him. He first gave praise to Allah, and then said:

*"O, People! Lo! as for him who used to worship Muhammad (PBUH), Muhammad (PBUH) is dead But as for him who used to worship Allah, Allah is alive and dieth not".* He then recited the following verse of the Qur'an:

*'And Muhammad is but a messenger,  
Messengers the like of whom have passed  
away before him".  
Will it be that, when he dieth or is slain,  
Ye will turn back on your heels?  
He who turneth back doth no hurt to Allah,  
and Allah will reward the thankful". 3(144)*

“And,” says the narrator, an eye-witness, “It was as if the people had not known that such a verse had been revealed till Abu Bakr (RAH) recited it”. And another witness tells how Omar (RAH) used to say: “When I heard Abu Bakr recite that verse my feet were cut from beneath me and I fell to the ground, for I knew that Allah’s Messenger was dead. “May Allah bless and keep him!” (1,11,31)

He (PBUH) was buried in the same place where he died; in the house of Ayesha, the Mother of the believers (RAH). His funeral prayers were performed in batches. People kept coming from far and near for two days to offer their prayers. He was lowered in his grave by his family members including Ali-Ibn-Abi Taleb, Abbas bin Abdul Muttaleb, Assaama-bin-Zaid and Abdul Rahman bin Auf. Allah be pleased with all of them.

## **PART THREE**

### **THE PERSONALITY AND MANNERS OF THE MESSENGER OF ALLAH (PBUH)**

## Chapter Fifteen:

### APPEARANCE AND PERSONALITY

In his appearance, the Messenger of Allah (PBUH) had an extra ordinarily impressive personality, which made a deep and lasting impression on the people who met him. He was charismatic in the deepest and fullest sense of the word. He had magnetic effect on his followers who would not hesitate even sacrificing their lives for him. He was so handsome and awe inspiring that eye could not gaze at him for a long time. New comers found themselves afraid to stand in his presence. To make them at peace, he would gently say, “Do not be afraid. I am only the son of an Arab lady who used to live on dried bread”.

Stanley Lane Pool describes him in the following words:

*“He was very handsome and a strong man of charming personality. He was of a middle height, rather thin, but broad-shouldered with a wide chest. His head was large and covered with slightly curly, dark hair, which flowed in a dense mass down almost to his shoulders. Even when he was advanced in age, his head was sprinkled by only a few grey hair.*

*His face was oval-shaped. Fine, long, arched eyebrows were divided by a vein which throbbed visibly in moments of passion. Large, black, restless eyes shone from under heavy eyelashes. His nose was long and slightly aquiline. His teeth were well set, shining like jewels. A full*

*beard framed his manly face. "(4)*

As mentioned in chapter five during the emigration to Madinah, the Messenger of Allah (PBUH) had rested for a while at the camps of a lady called Umm-Ma'bad. She later described the Prophet of Allah in the following words:

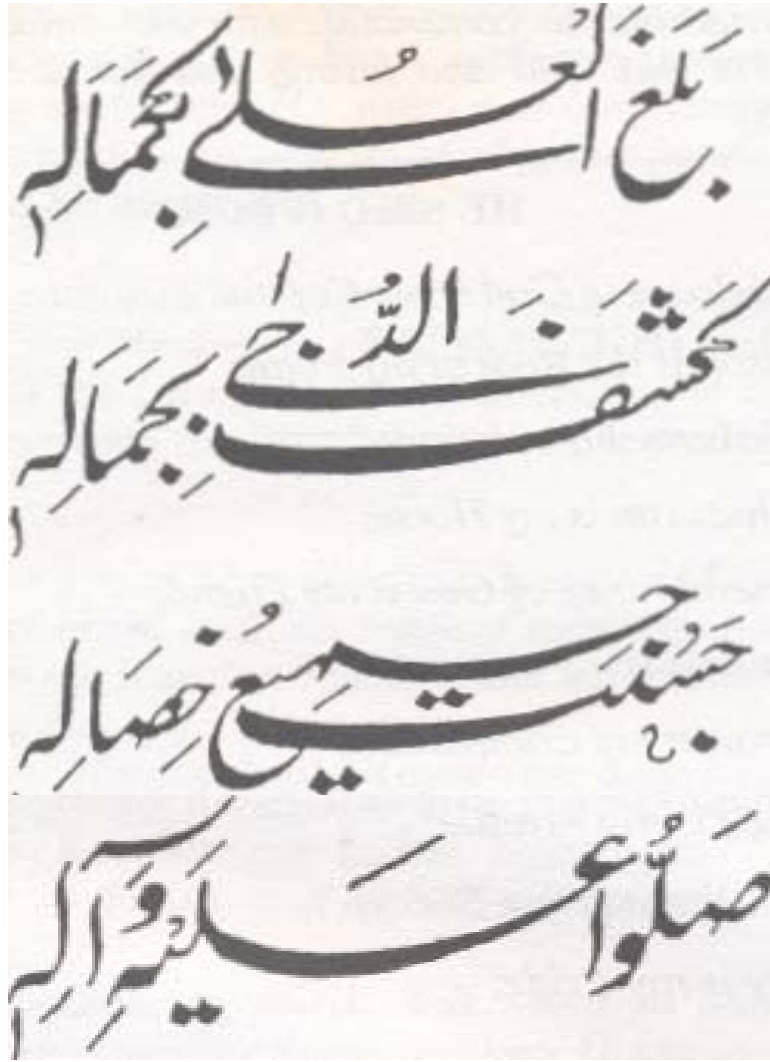
*"I saw a man of conspicuous beauty and elegance. His face was bright and his conduct nice. His body was neither heavy nor lean, but beautiful and well proportioned. His eyes were black, with long eyelashes. His voice was high but not harsh. The pupils of his eyes were deep black, and his eyeballs very white. His eyebrows were neither completely separated nor wholly joined together, but were separated by light hair. The end of the eye-lashes were sharp. His hair was dark with a thick beard, and he had a long neck.*

*When quiet, dignified, and when in dialogue, his voice seemed to cover the surroundings. His speech was like a flowing string of pearls, sweet and clear. He was neither deficient in speech nor talkative. If heard from a distance, his voice was loud but pleasing, and if heard from nearby, it was sweet and savoury.*

*He was of moderate height, neither too tall to look ungraceful nor, too small to look repulsive. He was the most delightful sight among his companions and commanded the utmost honour of them all. His companions always surrounded him and listened to his words with great attention, and carried out his commands with the utmost haste and speed. He was kind and loving, and not ill-tempered or rude". (8)*

### **HE SAID (PBUH)**

*Knowledge of God is my capital;  
Reason in the root of my faith;  
Love is my Foundation;  
Enthusiasm is my horse;  
Remembrance of God is my friend;  
Firmness is my treasure;  
Sorrow is my companion;  
Science is my weapon;  
Patience is my mantle;  
Contentment is my booty;  
Poverty is my pride;  
Devotion is my art;  
Conviction is my power;  
Truth is my redeemer;  
Obedience is my sufficiency;  
Struggle is my manner; And  
My pleasure is in my prayers.*



*He touched the heights of excellence with his perfection,  
He unveiled the darkness with his elegance;  
Beauty prevailed his whole character,  
May the blessings of Allah be upon  
him and his followers. (Sheikh Saadi)*



## Chapter Sixteen:

# THE PERFECT EXAMPLE FOR MANKIND, HIS MANNERS AND DAILY LIFE

*“And verily,  
You (stand as),  
An exalted standard of character”  
(68-4)*

### 16.1 **THE EMBODIMENT OF THE HUMAN IDEALS**

The earth has seen great men in thousands. Some of them have left their deep mark on the pages of history also. Great prophets, kings, warriors, conquerors, poets, philosophers, law-givers, teachers, inventors, scientists and engineers came onto the stage of this world and have in their own way influenced the lives of people. But they did not leave a personal example of such an eternal nature, which could go on inspiring people all the times. There is only one exception; that is Muhammad, the messenger of Allah, may peace be upon him. Even the minutest details of his life are available with full authenticity in the books of ahadith and pages of Islamic history. (25-30) What to say? Even the life story of about three thousand of his companions and two thousands of their successors is preserved in the books of history and one such example is the eight volume books “Tabquat-e-Saad” by Muhammad bin Saad. The following account of his personality traits, manners habits and daily life routine are taken from the books of Ahadith and search. Some of these are well known that no need is felt to give individual references.

The Quran says of him, "And you (stand) as an exalted standard of character". Indeed, he possessed the qualities of a perfect man. His radiant personality was like a jewel illuminating the darkness.

Someone once enquired about his character and manners from his wife, Aysha (may Allah be pleased with her). She replied that the Quran was his character. His words and deeds were those of the Quran. He himself is reported to have said, "Allah has sent me to perfect good qualities and to complete good deeds". (Mishkat)

The Prophet's (PBUH) life was richly filled with varied experiences. In his childhood, he was a herdsman looking after his foster- parent's sheep. Later he worked as a trader, first in junior positions and then with more responsibilities. His career progressed until he became a seasoned businessman and an employer himself. During this period he undertook many perilous trading expeditions across the desert to big cities of the Fertile Crescent.

He married and had many children, experiencing first hand all the pleasures and vicissitudes of family life. When Allah assigned him the Prophethood, he was already a successful businessman, a well respected and active citizen of Makkah, a loving family man and a noble companion.

In Madinah, the Prophet (PBUH) assumed the new responsibilities of the head of a community. He acted in the capacities of judge, administrator, warrior, law-giver, statesman, political, religious leader and had the first hand knowledge of human needs in diverse circumstances and challenges of many different spheres of activity.

Thus his life was the true embodiment of all human

ideals. A person of such magnitude transcends the barrier of time and space. People of all ages can find something in his life to guide them in their own fields. In the following pages we offer a few glimpses of his glorious character so that one may find his own way for a successful life in this world and the life hereafter.

*"You have indeed in the Messenger of Allah  
The best example(of conduct)for anyone  
whose hope is in Allah,  
And the Final Day of Judgment"31(21)*

## **162     DAILY LIFE OF THE MESSENGER OF ALLAH (23,29)**

### **Humbleness:**

In his daily life the Greatest Man (PBUH) was more humble than any one else. In the company of his friends a stranger may not recognize him. On the eve of Hijrah, when their small caravan reached Quibah, people of Madinah who came to receive him in hundreds, could not first differentiate till Abu Bakr (RAH) got up and spread his headcover on the sacred shoulders of the prophet of Allah (PBUH). This was because the Benefactor of the Worlds did not like to occupy any special seat or wear any special distinctive clothing's or made his companions behave in a way that he may look elevated. He liked to be like anyone else. He said," Worst among the mankind are those who call themselves kings and look down upon others". Every one felt comfortable in his company. This was his style which he did not change even when the whole of Arabia lay under his feet.

### **Cleanliness:**

The Prophet (PBUH) loved absolute *cleanliness*. He was very particular about his personal hygiene and

neatness of his dress. Even as a child, he never played with dirt. Among the worldly things if he did like any thing, it were a good perfume, which he applied liberally. His hair was always properly oiled and combed; his nails were sharply cut and clean; and his teeth were shining bright, brushed at least five times a day. Mother of the faithful, Hazrat Aysha (RAH) tells that his last act of earthly life was the brushing of his sacred teeth. He remained always in a state of ablution (wudu), clean in all respects.

### **Dress:**

In the matters of *dress*, he had no particular preferences except that it must be neat, clean and modest. He did not like to wear showy colorful dresses, which exhibit pride or make one look special. He liked white cotton, whereas, he forbade men from wearing silky dresses, and gold ornaments. But there was no restriction on women. He was against luxurious life style. At a time he had only two set of clothing's, one on his sacred body and the other in washing.

### **Food Habits:**

*His food habits* were also very simple. He would never criticize any meal but eat all lawful things. However he avoided foods causing bad breath, such as raw garlic and onion. While eating he preferred sitting on ground. As regard his preference, he liked green vegetables over meat. His advice was not to make your stomach as a graveyard of the animals. He loved to take a lot of water before meals but avoided it within or soon after eating. He preferred shourba (soup) over the grilled food. He always washed his sacred hands before eating but would not dry them with towel. After the food he would again wash his hands and mouth. He liked to share his food with his neighbour. When eating in company he encouraged

people to eat and extended his helping hand to them. However his own morsel used to be small. He would eat slowly, chew it properly and avoided talking or laughing while eating. He avoided moving hands from one dish to the other and always started eating from the food in front of him. He did not like to eat very warm foods and waited to let them cool. He abhorred wastage of food and preferred one dish meal over two. He would say; "One is the best, two is good, but a three dish meal is simply a waste". He would stop eating keeping some hunger. His advice was, "Divide the stomach in three parts, one for water, one for food and the rest for gases".

He disliked overeating and wastage. Even in ordinary matters like ablution (wudu) he advised not to waste water. "Even if I am by the side of a river?" asked his companion, "Yes! Even if you are sitting by the side of a river, you should not waste water Allah does not like the wasteful people" replied the Prophet of Allah (PBUH).

### **Style:**

Prophet of Allah (PBUH) liked to do things with his right hand and begin from the right side. Even in ordinary matters such as when wearing a shirt or a pajama or a shoe he would start from the right side. On meeting people, he would always shake hand first with the person on his right. While entering the mosque, or home, he would step the right foot in first. However while leaving home or mosque he used to step out left foot first. Similarly, while cleaning he made more use of the left hand than the right one.

### **Speech:**

He was neither talkative, nor too serious. His was the most pleasant company. He liked other persons to talk

and listen himself. His speech was like the pearls of necklace. He would utter his words forcefully and carefully but in a low volume so that every one could understand him and remember them without confusion.

**Warmness:**

His personality was very charming, with an always smiling face. His companions tell that they had never seen anyone more smiling than him. But he hardly laughed with an open mouth. Whenever he met anyone, it was his endeavour to be the first in greeting. He said, "One who greets first, his reward is twice than the one who returns greetings". His greeting used to be followed by a warm hand shake, and he would be last one to withdraw his hand. There were no formalities with him. Anyone could stop him in the way or call at him and he would not leave until the other man left. He would never reject any invitation from anyone, even from a slave boy. If he was given a gift, he would return it with a better one. He advised, "Invite each other on meals and exchange gifts. This will develop feelings of fraternity and love among you".

**At home:**

At home, he was a loving husband and a loving father. He took part in household chores and helped his wives. He would mend his own clothing, clean the house, and extend help in cooking and washing dishes. On various occasions the mother of the faithfuls Aysha, (RAH) told that at their home they used to talk all type of things and discuss family matters. They too had their family quarrels, but he (PBUH) would always take it lightly. If he was annoyed, he would simply be quite for sometime, but never shouted back. They also used to have their leisure and entertainments. Sometimes, he would

take his family out on long walks. Sometimes they would race together and enjoy themselves.

#### **Love For Children:**

The Messenger of Allah (PBUH) was very much fond of children. In spite of his extremely busy life and high office, he used to find time to play with the children of Madinah. His own grand sons from his daughter Fatima (RAH) used to ride on his back while he knelt in prayers. He would not get up till they alighted themselves.

#### **Discipline:**

His life was highly disciplined and dynamic. All his activities were regularized by the routine of the five times daily prayers. His rest timings were few but definite. It was his daily schedule to have a small siesta after the noon prayer; and would go to bed soon after the Isha prayers. He would always get up late at night for the night prayer and stand for hours before the Lord of the Universes, reciting Quran, imploring forgiveness for any weakness on his own part; and praying for the Muslims in particular and the mankind in general. After dawn prayer, it was his routine to spend the morning hours in the performance of his official duties. When the sun rose high, he used to visit his family and attend to their needs. Then he would come back to the mosque to continue his official duties, receiving visitors and preaching Islam. In the afternoon, he again attended to his Prophetic duties and affairs of the state. He especially valued the time between the "Asar" and the "Maghrib" prayer and spent it in the training and the teaching of the old and new Muslims. In one corner of the great mosque of Madinah was a college to prepare teachers of Islam. The Prophet of Allah (PBUH) loved to sit with them and explain Quran to them. After this he

would join the Mujahideen in their military training camp situated at the other end of the mosque.

**Social Life:**

Daily he would find time to visit the sick and the needy. Soon after the "Maghrib" prayer he used to have his dinner. Often he invited his close friends for dinner to discuss the affairs of the emerging state of Madinah and plan for the future program. He was the best in manners. He told, "Allah has sent me to complete the good manners". And, he said, "On the day of judgement, one with the better manners will be nearer to me in ranks".

In his noble life there is a solution for the problem of every one. If you have a problem, ask yourself, how the Prophet of Allah might have solved that problem? You will certainly find the solution in the Quran and Ahadith. May Allah bless him for ever and ever, and that we may follow his noble example at every stage of life.

*“By the star when it goes down  
Your companion (Prophet) is neither astray,  
nor being mis-led,  
Nor does he say anything of his own desire,  
It is no less than inspiration sent down to him,  
He was taught by One Mighty in Power”*  
53(1-5)

*“And obey Allah  
and His Apostle,  
That ye may obtain mercy of (Allah)”*  
3(132)

*“Tell! (to mankind O Muhammad,)  
If ye love Allah, follow me,  
Allah will love you,*



*and forgive you your sins,  
Allah is forgiving, Merciful”*

3(31)

### **16.3 HIS GENEROSITY AND SACRIFICE**

The Messenger of Allah was by nature a very generous, charitable and self-sacrificing man. According to Ibn-e-Abbas (May Allah be pleased with him) he was the most generous of all men, especially in the month of fasting. He never said 'no' to any request from anyone in the whole of his life. Once a man came to him and saw his herd of goats stretching over a vast area. He requested help and to his surprise, the Prophet of Allah (Peace be upon him) gave him the whole herd.

Hawaly, he ever ate a meal alone, but always invited his companions. Whenever he received anything, he was not satisfied until it was distributed to the most deserving people. One day he came home disturbed. His wife, Umm as-Salma, (May Allah be pleased with her) asked him what was the matter. He replied that some dinars he received the day before had remained on his bed and was disturbed as the money had not been distributed.

Allah's messenger's whole life was a perfect example of generosity and charity to all mankind. Ibn-e-Abbas (RAH) recounts that he once heard the Prophet (PBUH) say, *"The believer is not the one who eats while his neighbour is hungry"*. And Abu Hurairiah (RAH) reported him saying, *"The believer is simple and generous, but the wicked person is deceitful and ignoble"*.

He was also a very hospitable person. Even before he was called to prophet hood he was well-known as the most hospitable and generous man in Makkah. He used to feed the poor, the needy, widows and orphans. His

hospitality was not confined to Muslims alone, but was extended to all human beings, irrespective of their caste or creed. When Christian deputations came to debate with him, he kept them in his own house and served them with his own hands. When guests were in his house, he used to spend the night attending to their needs.

His most conspicuous qualities were his unselfish struggle for the cause of Islam and the sacrifice of his personal comfort for the sake of other people. He never worked in his own interest or for the interests of his loved ones, but always considered the interest and welfare of the people. He loved his daughter Fatima (may Allah be pleased with her) so much that he used to rise and kiss her forehead with an abundance of love whenever she came to see him. But she lived in poverty, grinding flour on a wheel and bringing water from the well. The palms of her hands were worn out from grinding flour. Once she came to her father and asked him for a maid-servant. The Prophet of Allah (PBUH) replied, *"I have not been able to do anything for the Ashab-e-Suffah, and the poor companions. Until their problems are resolved satisfactorily, I cannot attend to personal matters"*.

With his personal example of hospitality, generosity and unlimited self-sacrifice, an Ummah was born of whose distinctive feature was love and care for others. About them Allah says in the Quran:-

*"And they feed for the love of Allah to  
the destitute and the captives;  
By saying, we feed you for the  
Sake of Allah only,  
No reward do we desire from you,  
Nor thanks do we expect"* 79(8-9)

He forgave all aggression and crimes committed against him, even when he was fully capable of taking revenge.

Akrimah Ibn Abu Jehl, a staunch enemy before acceptance of Islam, fled to Yemen after the conquest of Makkah. When he was brought back, the Messenger of Allah (PBUH) greeted him by saying, “O emigrant rider, welcome!” and forgave him. Akrimah was so overwhelmed with this unexpected gesture that he immediately became a Muslim and for the rest of his life he served as a great warrior of Islam.

Indeed Prophet of Allah (PBUH) was the true embodiment of the following ideal of the Quran:

*“Let them forgive, and overlook  
If you wish that Allah should forgive you”  
24(22)*

*“Whosoever recommends and helps a good cause,  
Becomes a partner there in,  
And whosoever recommends and helps an evil cause,  
Becomes a partner there in,  
And Allah has power over all things.  
When a greeting is offered you,  
Meet it with a greeting still more courteous,  
Or (atleast) of equal courtesy,  
Allah takes careful account of all things”  
4(85-86)*

#### **16.4 HIS LOVE AND KINDNESS**

The love and kindness of the Prophet of Allah (PBUH) knew no bounds. For these qualities, Allah refers to him in the Holy Quran as “A Blessing for all of Allah’s Creatures”.

He advised his followers, *Humanity is Allah's family. Love it if you love Allah*". One of his companions, Abu Dhar (RAH) reports that the Prophet said, *"The action dearest to Allah is love for His sake, and hatred for His sake"* (Mishkat).

Umar (RAH), the second caliph reported that the Prophet (PBUH) told them, *"Among Allah's servants there are people who are neither Prophets nor martyrs, but whose position in relation to Allah will be an object of desire by the Prophet and martyrs on the Day of Resurrection"*. The people asked him to tell them who he was referring to. He replied, *"They are the people who have loved one another without being related or having property in common"*. Then he recited a verse of the Quran: *"The friends of Allah will have no fear, nor will they grieve"*. 10(62)

Another companion of the Prophet of Allah, (PBUH) namely Abu Hurairah (RAH) reports that some people asked the Prophet to invoke a curse on the polytheists. He replied in anger, *"I was not sent to curse. I have been sent only as a mercy"*. He said, *"You will not enter paradise until you love one another"*. His wife Aysha (RAH) recounts that a nomad came to the Messenger of Allah and said, *"It is strange that you kiss children. I have ten children, and I never kiss any of them"*. The Prophet (PBUH) responded, *"I cannot help you if Allah has withdrawn His mercy from you"*.

Muadh Ibn Jabal (RAH) reports that the Prophet of Allah told his companions, *"On the Day of Resurrection, Allah Most High will say, Where are those who have nurtured love for my Glory's sake? Today I shall shelter them in my shade!"*

He showered love and mercy to his enemies as much as to his friends. He even granted complete pardon to

those who had plotted to assassinate him. After signing of the treaty of Hdaybiyah, a group of 80 men came under cover of dark with the intention of killing the Prophet (PBUH). They were caught, but he forgave and freed them all.

After being mocked and beaten in Taif, he laid bleeding and unconscious. An angel appeared and told him that if he wished, he would turn the mountain on his persecutors. He replied, *“No! Their progeny may worship Allah”*. (9)

He was also very kind to animals. The Arabs of the period of ignorance (Jahiliya) used to cut flesh from living animals, but he absolutely forbade this cruel practice. He also stopped people from keeping animals saddled or chained for long periods. Making animals fight for sport was also made illegal. The shooting or killing of animals for mere pleasure was also prohibited. (8)

Once, he saw a donkey which had been branded on its face. *“God’s curse is on him who branded it”*, he said. Once he saw a man stealing eggs from a bird’s nest. He ordered him to put them back and to have mercy on birds. Once he saw a camel whose belly and back, through extreme hunger, had become lean. He said, *“Fear God in your treatment of these animals who cannot speak”*. He himself fed animals, tied camels and milked goats (Mishkat).

To encourage love for animals amongst his companions, he once told a story about a man who became extremely thirsty while on a journey. He was overjoyed to come across a well. He climbed down into the well and drank his fill of cold water. When he came out of the well, he saw a dog licking the salty ground, maddened by its need for water. So the man again climbed into the well and

brought out some water for the dog. The Prophet (PBUH) said, *“Allah accepted this man’s action, and sent him to Paradise”*. Then he spoke of a woman who had starved her cat to death, and was sent to Hell.

Abdullah bin Masood (RAH) reports him saying, *“All human beings are children of Allah. Those dearest to Allah are the ones who treat His children kindly”*. (Mishkat)

His wife Hazrat Aysha (May Allah be pleased with her), reported the Prophet telling people, *“He who is given his share of gentleness is given his share of the good of this world and the next, but he who is deprived of his share of gentleness is deprived of his share of the good of this and the next world”*.

He overlooked the faults of others and freely forgave them. Indeed he was the living example of the Quranic Revelations:

*“Good and evil are not alike,  
Repel evil with what is good,  
Then he between whom and you  
there is hatred,  
Will become as though he was a bosom friend”.*  
41(34)

*“O Ye who believe!  
Avoid suspicion as much (as possible),  
For suspicion in some case is a sin;  
And spy not on each other,  
Nor speak ill of each other behind their back.  
Would any of you like to eat the flesh of  
his dead brother?  
Nay, they would abhor it.... So fear Allah,*

*for Allah is Most forgiving, Most Merciful”*  
49(12)

## **16.5 FAIR DEALING**

The Prophet of Allah (PBUH) was always fair and honest in his dealings with other people. Even before he was charged with the Prophetic mission people were very much impressed by his principled trading practices. When he became the Prophet, he advised his followers: *“The truthful and trustworthy merchant is associated with the Prophets, the Upright and the Martyrs”*. (Tirmizi and Ibn Majah)

Abdullah bin Masud (RAH) reported him saying, *“No man who acquires unlawful property and gives some in charity will have it accepted from him. Neither will he receive a blessing for it. And if he leaves some of it behind him (after his death), it will be his provision for hell”*. (Ahmad)

Once he borrowed some dates from a man who demanded that his debt be repaid a few days later. He asked one of his Ansari companions to pay, which the Ansari promptly did. But the creditor refused to accept the dates, saying they were of poor quality. The Ansari told him that he was refusing to accept dates given by the Prophet of Allah? The man replied: *“Yes! If the Messenger of Allah will not do justice, from whom shall we expect it?”* When the Prophet heard this, tears came to his eyes, and he said: *“It is quite true”*.

He told his followers, *“The best people are those who pay their debts joyfully”*. He also said, *“What is lawful is clear and what is unlawful is clear, but between them are certain grey areas which many people do not recognize. He who guards against doubtful things keeps his religion and his honour blameless, but he who falls in doubt falls into what is unlawful, just as a shepherd who pastures his animals round a*

*notional reserve will soon pasture them in it” (Bukhari-Muslim).*

The Messenger of Allah (PBUH) told people, “*Trying to earn a lawful livelihood is an obligatory duty in addition to the duties which are obligatory*”. Jabir (RAH) reported him as saying, “*Allah shows mercy to a man who is kind when he sells, when he buys and when he makes as claim*”. (Bukhari)

He was indeed the true embodiment of fair dealings.

*“Ye will not attain unto piety,  
Until ye spend of that which ye love.  
And whatsoever ye spend,  
Allah is aware thereof”*

3(92)

*Lo! Allah commands you  
that ye restore deposits  
to their owners;  
And if ye judge between mankind  
Judge between them justly.*

4(58)

## **16.6 HONESTY AND TRUSTFULNESS**

The Messenger of Allah (PBUH) practiced complete honesty in his life and preached it to others. Abu Saeed Al-Khudhri (RAH) reported him saying, “*Let not respect for men prevent anyone of you from speaking the truth when he knows it*”. (Mishkat)

His spotless character won admiration from all, including his enemies. When the Christian Roman emperor received a letter inviting him to Islam, he called the Arab traders, who were the Prophet’s enemies, to his court. The emperor asked if they had ever heard him telling a lie before



his claim to Prophethood. The traders replied in the negative. The emperor then asked if he had ever broken a pledge? Abu Sufyan, the Prophet's bitterest enemy in Makkah, was present. He later recounted that he had planned to tell a lie, but could not do so due to the presence of other Arabs. He told the emperor: *"Muhammad is noble by birth. He is honest and truthful, and he has never broken a pledge"*. The emperor then remarked, *"How can he tell lies about God when he does not tell lies about human beings"?*

His staunchest enemy Abu-Jahal often said to him, *"Muhammad! I do not say you are a liar, but what you say I don't think it is right"*. Undoubtedly, his life was the true embodiment of truth and honesty.

*"And hold firmly, all of you together,  
to the Rope of Allah,  
And be not divided among yourselves;  
And remember Allah's favour to you,  
How ye were enemies  
among yourselves and He joined  
your hearts, so that ye became  
as brothers by His grace;  
and (how) ye were upon the  
edge of a pit of fire,  
And He did save you from it".  
3(103)*

## **16.7 JUSTICE**

*"O ye who believe!  
Be steadfast witness for Allah in equity,  
And let not hatred of any people  
Seduce you that ye deal not justly,  
Observe your duty to Allah.  
Lo! Allah is informed of what ye do"  
5(8)*

Justice for all was the motto of the Prophet of Allah (PBUH). He was so well known for his love of justice that even the Jews, his bitter enemies, brought their legal suits to him. He judged them in accordance with their own law. In this respect he strictly followed the commandment of Allah:-

*“If they come to you, either judge between them or decline to interfere.  
If you decline, they cannot hurt you in the least.  
If you judge, judge in equity between them.  
For Allah loves those who judge in equity”.*  
5(45)

The Messenger of Allah (PBUH) proved with his deeds his absolute commitment to justice. So for so that while he was on his death-bed he proclaimed. *“If I owe anything to anyone, or if I wronged any person or damaged anyone’s property or honour, my person, my honour and my property are here: he may take revenge from me in this world”.* There was complete silence until one person demanded a few dirhams, which were duly paid to him.

It is reported by Abu Saeed that the Prophet (PBUH) said, *“Of all people, the closest and dearest to Allah on the day of Resurrection will be the just leader; and the worst man in the eyes of God will be the corrupt ruler”.*

One of the Prophet’s companions, Muawia (RAH) reported him saying, *“Any ruler (or judge) who closes his door on the poor, the needy and the destitute, Allah closes His door on him, when he becomes needy and destitute”.* (Mishkat)

On doing Justice, Ali (RAH) reports that the Messenger of Allah (PBUH) said to him, *“When two men come to you for judgment, never decide in favour of one*

*without hearing the arguments of the other. It is then most likely that you will know the truth”.*

Allah commands in the Holy Quran:

*“O ye who believe! Stand out firmly  
for justice, as witness to Allah,  
Even as against yourselves,  
Or your parents, or your kin,  
Whether it be (against) the rich  
protect you.  
Follow not the lusts of your heart  
lest ye swerve.....”*

4(135)

#### **16.8 POLITENESS**

The Prophet of Allah (PBUH) was very polite and well mannered person. It was his normal practice to greet and salute first, whenever he met anyone. He never turned away from those who sought private audience until they themselves move away. Similarly, whenever he shook hands with anyone, he never let go of the other's hand until that person took his hand away.

He never indulged in the arrogance of grandeur, and sat with people without occupying any distinctive position. Often, delegations visiting Medinah did not recognize the prophet, as he sat amongst his companions in the mosque like an ordinary man.

Once he was asked which deeds would lead to paradise. He replied, *“The fear of Allah and politeness”.*  
(Mishkat)

## **16.9 PERSEVERANCE AND DETERMINATION**

The Prophet (PBUH) struggled all his life to his utmost ability to achieve the mission given to him by Allah. He worked ceaselessly, tolerating all the abuse of the unbelievers, and he never became disheartened or impatient. He was a man all alone, inviting the people to worship one God in the midst of polytheism. Amidst the storm of opposition he stood like a solid rock.

He was offered all kinds of incentives by the unbelievers, enough to stagger the determination of the bravest of men, but this had no effect on him. When he died at the age of 63, hundreds of thousands of people had seen the light of Islam through his unparalleled perseverance in Faith.

The Quran says, “*Seek help of Allah through patience and prayer*”. The Prophet (PBUH) was the practical embodiment of this command of Allah. As He says in the Holy Quran afflictions and difficulties in the life of a Muslim are to test him / her:-

*“And verily We shall try you,  
Till We know those of you,  
Who strive hard, and be steadfast,  
(in the Cause of Allah)  
Allah will test your Record.....”*

## **16.10 HUMBLINESS AND PIETY**

Although he was the Messenger of Allah (Peace be upon him) yet he was the humblest of the men. He feared God most of all. Even when he was the head of the Islamic state in Madinah, he distributed all the tributes and spoils of war among the people while he himself lived in dire poverty to his own choice. When he died, his armour was mortgaged for a few kilograms of barley.

This was when most of Arabia had come into the fold of Islam, and Madinah was enjoying new wealth. Aysha, the wife of the Prophet (May Allah be pleased with her), reported that his own family did not have enough bread to feed them for two consecutive days. (Mishkat)

Ali (RAH) reported him saying, *“If anyone is satisfied with small provision from Allah, Allah will be satisfied with few deeds from him”*. Aysha (RAH) also reports that no extra clothes were ever kept for him. He had only one set of clothes to wear, but never two sets on any occasion.

The Prophet of Allah (PBUH) practiced piety and asked others to be pious. He said, *“You are no better than people with black, white, yellow or red skin, unless you excel in piety”*.

He often stood for hours reciting the Quran in prayer. Sometimes his legs would become swollen with fatigue. Though his past and future sins were forgiven by Allah, 48-(2), he feared Allah most. He was extremely humble. So much so that he used to tell his companions in complete humility:

*“I swear by Allah that I do not know, though I am His Messenger, what He will do with me or with you”*. (Mishkat).

And Quran Says:

*“Lo! Allah loves not such as are proud and boastful”*. 4(36)

*“Be modest in thy bearing  
And subdue thy voice,  
Lo! The harshest of all voices is the voice of an ass”*  
31(19)

## **16.11 FULFILLMENT OF TRUSTS AND PLEDGES**

The Prophet of God (Peace be upon him) never promised anything that he did not fulfill. He never said anything which he did not practice himself. We have seen that on the night of his migration from Makkah to Madinah, while his enemies planned to kill him, his sole concern was to return the valuables which had been entrusted to him for safekeeping by the people of Makkah.

One of the conditions of the treaty of Hudabiyah was that Muslim fugitives from Makkah to Madinah would be returned to their persecutors. While the treaty was being signed, a young Muslim named Abu Jandal (RAH) escaped from a Makkan prison. He begged to stay with the Prophet, but he sent him back, saying, *“And Abu Jandal, be patient! We cannot break the promise. Allah may very soon find a way for you”*. And Abu Jandal (May Allah be pleased with him) was hunded back to his caption who took him to Makkah in chains.

Before the battle of Badr, two companions of the Prophet (PBUH) were caught by unbelievers. They were finally released on the condition that they would not participate in the forthcoming battle. They came to the Holy prophet and told him the whole story. It was a severe test for him. Muslims were few and they desperately needed more men to fight. However, the Prophet (PBUH) said, *“Both of you must go back. We will keep the promise under all circumstances”*.

Thus the Prophet of Allah observed the teachings of the Quran in letter and in spirit, which orders:

*“Fulfill every contract,  
For you will be called to account for it”  
17(34)*

*“And eat not up your property  
among yourselves in vanity,  
Nor seek by it to gain  
the favour of the judges,  
That ye may knowingly devour  
a portion of the property of  
others wrongfully”*

2(188)

#### **16.12 MODERATION**

The Prophet of Allah (PBUH) avoided extremes. He advised his followers to keep within their means, to be neither lavish nor miserly. He even demanded moderation in worship. When some companions, out of fear of Allah, resolved to worship continuously, he said to them:

*“I swear by Allah that I fear Allah more than anyone, but I fast sometimes, and sometimes I do not; I pray during the night, and I sleep as well; I marry women, and I carry out my family responsibilities also. Anyone who goes beyond me is not one of us”.*

He forbade asceticism and the renunciation of life's pleasures. He told people to live normal lives, for God's service is done by living pure lives in this world. He told his followers, *“Religion is easy, but if someone overdoes it, it gets the better of him, so keep to the right course, and rejoice”*. He also said, *“Moderation is the best of action”*. (Mishkat).

The Quran describes moderate people as those.

*“Who are neither extravagant nor miserly  
in their spending, but keep a just balance  
between two extremes”*. 25(67)

*“They ask thee how much they  
are to spend in the way of Allah;  
Say, “What is beyond your needs”  
21(219)*

### **16.13 HUMOUR**

In spite of his exalted office, the Prophet (PBUH) was very pleasant person. His company was neither boring nor uninteresting, but was filled with humour. Aisha, the mother of the believers (RAH) tells that at home they used to cut jobs with the Prophet of Allah and he enjoyed them as well.

His companions report that they never saw anyone more frequently smiling than him. He made jokes but never said anything false. Neither did he speak badly behind the back of a person. Some companions asked him, *“Messenger of Allah! Do you make jokes with us?”* He replied, *“I speak nothing but truth”.* (Tirmizi)

An example of his delightful humour is reported by Anas (RAH) *“Once a man asked the Prophet (PBUH) for a camel. He replied that he would give him the baby of a she-camel’s to ride on. The man asked what he could do with a she-camel’s baby. He replied, “Is there any camel which is not born of a she-camel?”* (Tirmizi)

Anas (RAH) also reports that an old woman once came to see the Prophet to ask him to pray for her entry into Paradise. He replied, *“No old woman will enter Paradise!”* The poor woman began crying. Then he asked his companions to tell her that old women would go to Paradise, but as young girls.



Sometimes he gave his companions nicknames in jest. Once Ali (RAH) was asleep on the ground, his clothes covered with dust. He saw him, and said, “*Wake up Abu Turab (father of dust)!*” This remained Ali’s proud nickname ever afterwards.

In line with the example of the Prophet of Allah, one must not be disrespectful to his brother even jokingly. He had strictly forbidden giving offensive nick names, sarcastic remarks and making fool of others. In the Holy Quran Allah has ordered the Muslims to respect each other’s feelings, and never try to dishonor your muslim brother in any way. He enjoins upon us:-

*“O ye who believe! Let not someone  
among you laugh at other.  
It may be that he (latter) is better  
than the (former).  
Nor let some woman laugh at others:  
It may be that the (latter) is  
better than the (former).  
Nor defame, nor be sarcastic to each other,  
Nor call each other by offensive nicknames.  
Ill-seeming is a name connoting  
wickedness after he has believed.  
And those who do not desist are  
Indeed wrong doers”.*

49(11)

# **PART FOUR**

## **THE NEW WORD ORDER**

## Chapter Seventeen:

### THE UNIQUE WORLD ORDED

*“We have made you  
Vicegerent in the land.  
Rule with Justice among men,  
And do not yield to lust,  
Lest it should turn you away from  
Allah’s path” 38(26)*

#### 17.1 THE UNIQUE REFORM MOVEMENT

There have been many revolutions and reform movements in the world, but mission of the Prophet of Islam (PBUH) stands unique among all these. This was brought about by a single lone man with the help and guidance from the Creator of the Universe, in just 23 years. The first eleven years was a period of the spiritual training of his followers and passive resistance against the forces of evil. Then he migrated along with his followers 300km away from the center of his prime adversaries. The next twelve years were the period of armed resistance in the defense of Islam, besides the rigorous physical and spiritual training of his followers, and propagation of Islam far and near. He fought scores of battles in the defense of his mission. But this was the most peaceful movement for change in the entire history of mankind.

It is recorded by his biographers that the number of the campaigns which he led in person was twenty-seven, in nine of which there was hard fighting. The number of the expeditions which the Prophet of Allah (PBUH) planned and sent out under other leaders is about sixty. *However, throughout the 23 long years of his struggle, less than*

*1,000 people died on both sides. This is indeed a great tribute to his wisdom and patience, and a great example for the reformists everywhere. (1),(5),(6),(9),(10),(31)*

Now consider this with other historic reform movements and revolutions world over. When France underwent a revolution for the sake of democracy, roughly 4.4 million people were killed on the guillotine. Communist revolutions of Russia claimed the life of over ten million people. In the World War I, fought by so called enlightened European countries, over-seven million were killed. World War II was also fought by the Christian West, killing over ten million people. The religious wars between the Protestants and the Catholics in the fifteenth Century of Europe killed over twelve million innocent people. Comparing all this with the greatest revolution and the everlasting change brought by the last Messenger of Allah (PBUH), indeed one cannot remain but pronounce; *“Truly, he is Mercy for the whole mankind. May peace upon him.*

## **17.2 THE FIRST WELFARE STATE OF THE WORLD**

An ideal welfare state would be the one which can strike a fine balance between the spiritual and material development of man. How far did the philosophers like Confucius (551 BC- 469 BC), Plato (427 BC –347 BC), John Locke (1632-1704) Francis Bacon (1561-1626) or Karl Marx succeeded in achieving this balance, even theoretically, is well known in history. It is the last Messenger of Allah, Muhammad, may peace be upon him, who not only gave to the world a complete picture of such a government but also practically demonstrated it in Madinah from 622-632 A.D. And later his noble companions kept the torch high for several generations after his departure to heavens.

In the days, when he arrived in Madinah, there was complete chaos. It was in the control of tribal warlords who were in constant conflict with one another. There were Arab tribes of “Khazraj” and “Aws”, who had deep rooted enmity which compelled them to avenge the murders of their elders. There also lived three rich Jewish clans, named Bani Nadhir the agriculturists, Bani Qaynuqah, the gold smiths and Bani Qurayzah the leather dealers. They were also at daggers drawn with each other, but in the exploitation of the rest of the population they used to be together. The Jews besides being traders were also money lenders who charged heavy interest rates; with the additional conditions to enslave the children and wives of the defaulters, which they often did. To protect their wealth, they had built strong forts and lived in walled satellite towns around Madinah. Under these circumstances “peace” was a word unheard of since ages in that city.

We have seen earlier that, the rest of Arabia was in worse shambles. Arabs had never had a central government in their entire history. Big towns like Makkah, Taif and Madinah had a tribal democracy, ruled by the council of chiefs. The desert was ruled by nomads, always on move along with their tents and herds. They considered theft and loot of the property, children, women and men of the rival clans an honorable way of life.

In such circumstances, soon after his arrival in Madinah, Prophet of Allah (PBUH) turned his attention to establish a state based upon the glorious Islamic principles of love, fraternity justice and mutual consultation; and thus gave to the world the political system of Islam, the fundamental article of which is “*One God, One Humanity*”. This is that “*Humanity is like the children of God; born free, being equal in rights; and criteria of nobility is piety of a person only*”. Book of Allah was the constitution of this state, implementation of which was

assured through the personal example of the Prophet of Allah and through the principle of mutual consultation and consensus, as Allah has ordered in the Holy Quran:-

*“And consult with them upon the  
conduct of affairs...”*

159(3)

*“Muslims are those who  
obey their Lord, establish regular prayers,  
and whose affairs are settled through  
consensus of opinion.....”*

38(42)

Today, this principal is the guiding principle of all the best governments in the world. The Messenger of Allah (PBUH) was the true embodiment of this principle. Though he was the Prophet and the most beloved leader, yet he made it a rule to consult people in deciding the affairs of the state. On many occasions, he changed his own opinion in favour of the majority opinion, even though that might not be the best solution of the problem. However, it was limited to the worldly matters. As for the constitution of the state, it was through the Holy Quran, whose each word is binding upon every Muslim. Thus duty of all the citizens of the state of Madinah was to implement and realize the aims and objectives of the revelation through consensus and combined efforts.

Besides “*Consensus of Opinion*” the Benefactor of the Worlds (PBUH) declared Justice as the Primary duty of the state. He told people that even he was not above law and demonstrated through his personal example that the first and the primary function of the head of the state is to provide justice to everyone, irrespective of their creed, status or position in society.

The Prophet (PBUH) told his governmental functionaries *“The most beloved, in the sight of Allah is a just ruler, and the most hated one is the corrupt one”* (Tirmizi). Once a woman of high standing, belonging to an influential family, committed theft and some people came to the Prophet (PBUH) with the request to forgive her. But He said in anger, *“Even if the daughter of Muhammad (PBUH) commits a crime, she will be dealt according to law. Remember, many of the earlier generations of mankind were destroyed by Allah because they were lenient to their rich and harsh to their poor”*.

To establish justice, he laid down the principle of *“ACCOUNTABILITY”*. The Prophet of Allah generalized it by advising that *“Each one of you is a ruler, and thus accountable before Allah for his subjects. A man is the ruler of his family; and will be responsible for that; a woman is the ruler of the house, and is accountable for that and; so on”* (24-25). He laid down that *“None is above accountability”*. Again to demonstrate it, he placed himself before the people. As said already even at his death bed he asked people to claim compensation for any wrong which he might have done to anyone during his whole life.

Justice is possible only if the government functionaries are easily accessible to the people. Thus the *“Accessibility of the Rulers”*, was another glorious principle of the state of Madinah. 2(256) Prophet Muhammad himself was the true embodiment of this rule. So much so that even a slave girl could stop him in the way to solve her problems.

As regards their rights the State of Madinah made no difference between its citizens. Its special feature was *“tolerance”*. The Muslims, the Jews, the Christians, the non-believers and the hypocrites all lived together having equal rights and freedom to practice their beliefs. Allah

orders in the Quran. *"To them is their religion and to you is your religion". And "There is no compulsion in matters of religion".* 2(256) Thus there was no interference in the religion or beliefs of non-muslims and no one was ever forced to accept Islam. However those who declared themselves Muslims, they were supposed to obey the spiritual moral and social principles of Islam strictly in their private and collective life.

In this multi religious state, *"Freedom to Criticize"* was the right of every citizen. In fact people were encouraged to criticize the governmental functionaries and they also made full use of this freedom. It went so far that, some people did not spare even the Messenger of Allah (PBUH). A Jew, from whom he had borrowed some provisions, came to him before the promised date and was very harsh in his demand. When the companions objected, the Prophet (PBUH) cooled them down by saying that the Jew had right to ask for his credit likewise. Omar, the second Caliph of Islam, (May Allah be pleased with him) who then the ruler of half the known world then, had to explain about the dress he was wearing to a questioner in the huge congregation of Friday Prayer.

Dignity of labour and mutual cooperation was another great feature of the State of Madinah. The Prophet of Allah, himself laboured along with his companions like an ordinary labourer. As soon as he assumed charge of the State of Madinah, he established bonds of brotherhood between its citizens so that they may earn their livelihood through hard work and cooperation. All lawful economic activities were encouraged and helped. Companions of the Prophet earned their livelihood by working hard with their own hands as traders, agriculturists, professionals and labourers. For example even a man like Abu Bakr (RAH) used to sell clothes carrying on his back. Omar (RAH) had



a small piece of land to plough outside Madinah. Ali (RAH) earned his living as a common labourer.

*“Rights of Property”* were assured by the Divine Writ. No one, not even the state had the right to take over another person’s property without his permission. Women were given rights equal to men; and in some cases more. It was made obligatory for the rich to feed the poor, for the young to look after the old, for the strong to guard the weak, for the healthy to care for the sick. Everyone was made responsible for his neighbour, and the neighborhood was extended to forty houses on either side.

*“Education Training and Learning”* of knowledge was the obligatory duty of every citizen and a primary function of the state. The Prophet of Allah (PBUH) put so much stress on this that even the Kaafir (non Muslims) prisoners of war, after the battle of Badr, were asked to teach Muslim children as ransom to win their freedom. The first University of Islam was also established in a corner of the grand Mosque of Madinah, where there was full time resident students called Ashab-e-Suffa.

*“Service to People, Simplicity and self Sacrifice”* by the government functionaries was the basic rules in this welfare state. The great Prophet (PBUH) set an example for future rulers, by sacrificing his own and his family’s comfort for the sake of the people, irrespective of their religion. Following his noble example, self sacrifice became the culture of the citizens of the State of Madinah. The second Caliph Omar (Allah be pleased with him) used to say *“Even if a dog dies of thirst in Iraq, Omer is responsible for that in Madinah”*.

*In short, the commitment of the State of Madinah to the cause of Allah; and its realization of the spiritual and the material development of man for success in this life and*

*the life hereafter stand unparalleled in the history of the world. Its principles of human freedom, equality, dignity, mutual respect, cooperation, public welfare, balance between rights and duties, sacrifice for others, accountability, consensus of opinion, honour of each other's life and property, and freedom of belief, creed and speech as practiced by the Prophet of Allah (PBUH) in the State of Madinah in the 7<sup>th</sup> century, shall always remain a beacon of light for all the civilized societies of the world till the end of time.*

### **17.3 THE UNIQUE LEADER**

As a ruler he (PBUH) personally controlled every detail of organization, judged every case and was accessible to every suppliant. In the last ten years of his life on earth, he destroyed idolatry in Arabia; raised the status of women to complete legal equality with men; effectively stopped drunkenness and immorality which had till then disgraced the Arabs. He made them fully committed to faith, sincerity and honest dealing. He transformed the tribes who had been for centuries content with ignorance, into people with great thirst for knowledge and for the first time in history made universal human brotherhood a fact and a principle of common law. And all this was achieved most affectionately, without any police force. He appealed to the hearts of the people as the Holy Quran says:

*“Allah never changes the favour that  
He has bestowed on any people,  
Unless they first change what is in their hearts,  
Indeed Allah hears all and knows everything”.*  
8(53)

And his guide and road map in all that magnificent effort was the Quran.

It is said that power corrupts. But in the case of the Prophet of Allah (PBUH), it made no difference. He was proud to be called “The Slave of Allah”, and “Friend of the People”. He remained honest and truthful throughout. Like all the ways and laws of God, the Prophet of Allah (PBUH) did not change. On this magnificent side of his character, Krishna Rao, says:-

*“After the fall of Makkah more than one million square miles of land lay at his feet. Lord of Arabia, he mended his own shoes and wore coarse woolen garments, milked the goats, swept the hearth, kindled the fire and attended to other menial offices of the family. The entire town of Madinah, where he lived, grew wealthy in the later days of his life. Everywhere there was gold and silver in plenty and yet in those days of prosperity many weeks would elapse without a fire being kindled in the hearth of the king of Arabia, his food being dates and water. His family would go hungry for many nights successively because they could not get anything to eat in the evening.*

*He slept on no soft bed but on a palm mat, after a long busy day. He spent most of his night in prayer, often bursting with tears before his Creator to grant him strength to discharge his duties. As the reports go, his voice would get choked due to weeping and it would appear as if a cooking pot was on fire and boiling had commenced.*

*On the day of his death his only assets were a few coins, a part of which went to satisfy a debt and the rest was given to a needy person who came to his house for charity. The clothes in which he breathed his last had many patches. The house from where light had spread to the world was in darkness because there was no oil in the lamp. Circumstances changed, but the prophet of God did not. In victory or in defeat, in power or in adversity, in*

*affluence or in indigence, he was the same man, disclosed the same character". (14)*

And the Reverend Bosworth Smith remarks:

*"Head of the State as well as the Church, he was Caesar and Pope in one; but he was Pope without the Pope's pretensions, and Caesar without the legions of Caesar, without a standing army, without a bodyguard, without a police force, without a fixed revenue, If ever any man had the right to say that he ruled by the right divine, it was Muhammad, for he had all the power without its instruments and without its supports.....He cared not for the dressings of power. The simplicity of his private life was in keeping with his public life". (17)*

*The following verses of the Holy Quran speak out about the life of the Messenger of Allah.*

*"Say (O! Prophet of Allah)  
May prayer and all my acts of worship,  
And my living and my dying,  
Are for Allah alone,  
The Sustainer of all the worlds,  
In Whose Divinity none has a share,  
For this I have been forbidden  
And I shall (always) be foremost  
Among those who surrender themselves unto Him".  
Say: "Am I then to seek a sustainer other than  
Allah, when He is the Sustainer of all things?"  
And whatsoever (wrong) any human being  
commits, rests upon himself alone,  
And no bearer of burdens shall be made to bear  
another's burden....."*

*6(162-164)*

*"You have indeed in the Messenger*

*of Allah, a beautiful Pattern of (Conduct)”*  
33(21)

*“Should you disagree about anything  
Refer it to Allah and His Messenger,  
If you truly believe in Allah and the Last Day,  
Then this will be in the end, better for you and more  
just also”. 4(59)*

*“And in what so ever you differ,  
The verdict there in belongs to Allah,  
Such is your Lord, in whom I put my Trust,  
And unto whom I return”.  
42(10)*

## **Chapter Eighteen:**

# **THE FINAL BOOK AND THE LAST MESSENGER OF ALLAH**

### **18.1 THE HOLY QURAN, THE ETERNAL MIRACLE**

Less than 20 years after the death of the Messenger of Allah (PBUH), Islam had enlightened half of the known world. Today, not even a micro-second passes on Earth when somebody, somewhere is not reaffirming his or her faith in the Prophet's message. The guiding spirit behind this enlightenment is the book known as the Holy Quran. More than a quarter of humanity regards it as a sacred text. They will not touch it without properly washing themselves. Millions of people remember it by heart. This is the eternal miracle of the last of the Messengers of Allah (PBUH) and this is God's last Revelation to Mankind.

Whole of the Quran had been recorded in writing under the personal supervision of the Prophet of Allah (PBUH), and many Muslims had committed it to memory according to the arrangement taught by the Prophet of Allah, and recited by him in the daily prayers. However as it was still being revealed, Quran was not put in the form of a bound book. The written surahs were dispersed among the people. When, the battle of Yamama which took place during the Caliphate of Abu Bakr (RAH) – soon after the Prophet's death – a large number of those who knew the Quran by heart were killed, then a collection of the whole Quran was made in the form of an authenticated Standard

Book, and kept in the custody of Hafsa (RAH) daughter of Omar (RAH) and a wife of the Messenger of Allah (PBUH).

During the Caliphate of Usman, (May Allah be pleased with him) i.e. sixteen years after the Prophet (PBUH) when the Islamic empire had spread to many countries of the world, the Caliph called in all existing copies of the Quran in circulation and replaced them with the authoritative version, copied from Abu Bakr's collection and the testimony of those who had learnt the whole Quran by heart. Thus the Quran we read now is exactly the same as was taught by the Prophet of Allah. In fact its authenticity is guaranteed by Allah Himself who says, *"Indeed We are its Preserver"*. Even critics like Sir William Muir speaking about the Holy Quran acknowledges' "There is probably in the world no other book which has remained twelve centuries (now over fourteen) with so pure a text". (8),(33)

With time, it is winning more and more adherents. It is the most widely read book in the world; and one that is memorized word by word, by hundreds of thousands of people. No other book in history has commanded so much respect. No other book has influenced mankind as much and none has been so commented upon. It has stood the test of the ages, and no reason to doubt its truth has been found. Thus it is the living miracle of the Prophet of Allah (PBUH).

The Quran is also highly scientific in its approach and no conflict between religion and science has been found in this Book. According to the French scholar, Maurice Bucaille, *"A totally objective examination of it (the Quran) in the light of modern knowledge, leads us to recognize the agreement between the two, (science and the Quran) as it has been already noted on repeated occasions."*

*It makes us deem it quite unthinkable for a man of Muhammad's time to have been the author of such statements, on account of the state of knowledge in his day. Such considerations are part of what gives the Quranic Revelation its unique place, and forces the impartial scientist to admit his inability to provide an explanation which calls solely upon materialistic reasoning..." (35)*

Thus Quran is unique in all respects because it is not authored by any man but a revelation from the Creator of the Worlds. It unified message of all the earlier Prophets. It contains the true teachings of Jesus and Moses and all other messengers of Allah, peace be upon them all. That is why a Muslim has first to be a believer in Moses and Jesus and then in Muhammad (PBUH). They make no difference between them except that Muhammad (PBUH) is the last of the long series of the Prophets. The previous revelations have been either lost completely or their authenticity has suffered badly at the hands of their followers (17), Therefore today, the Holy Quran is the only true Revelation unambiguous criteria of the right and wrong, Light, the Way, and the Gate to the Heavens.

*"He it is Who has sent forth  
His Apostle with the Task,  
With the Guidance and the True Faith,  
So that He may exalt it  
Over every other creed.  
None can bear witness to truth as Allah does"*  
48(28)

## **18.2 THE LAST MESSENGER OF ALLAH**

The long process of prophet hood ended with Prophet Muhammad (PBUH). He told that before him there had been more than hundred thousand Prophets sent by Allah throughout the ages to mankind and he is the last,



thus there will be no more prophets after him till the end of the world. He also warned that after him seventy imposters will appear but they will be lying against Allah and so you should wage war against them. The fact is that in the presence of the ever-living Quranic miracle there is absolutely no logical reason for any new guidance. The religion of Islam is complete. The day he delivered his farewell address in Makkah, he received the revelation:-

*“This day, I have completed your religion,  
And completed Allah’s favour unto you,  
And have chosen for you Islam as the code of life”.*  
5(3)

Thus the process of the Prophethood was sealed on him, shutting of the gate for any new Prophet after him... it is revealed in the Quran: -

*“Muhammad is not the father of any of your men,  
But (he is) the Apostle of Allah,  
And the finishing Seal of the Prophets,  
And Allah has full knowledge of all things”.*  
33(40)

Due to his being the Last prophet of Allah, all the Prophets before him had spoken of his coming. As quoted earlier too, even though the old religious books have lost much of their authenticity, yet at places we still find strong references to the last Messenger of Allah. Some times he is mentioned by name also. He is mentioned in the New and Old Testaments, Vedas and other religious books (1,8,6,12). Jesus Christ told the same to his people in the following words of the Holy Quran:-

*“And remember, Jesus the son of Mary, said,  
O children of Israel! I am the Apostle of Allah,*

*Sent to you confirming the law (which came) before me;  
And I give you good tidings of an Apostle to come after me, whose name shall be AHMAD.  
But when he came to them with clear signs  
They said, "This is evident sorcery"  
61(6)*

Saint Paul in his letter to the Corinthians written in AD 67, prophecies about his coming in the following words:-

*"Charity never faillth: but whether there be prophecies, they will fail; whether there will be tongues, they shall cease; whether there will be knowledge, it shall vanish away. For we know in part, and we prophecy in part. But when that which is PERFECT one is come, then that which is in part shall be done away". (39)*

The Messenger of Allah himself told, *"I am the Last Messenger of Allah and there will be no more Prophet of after me"* (25-28)

In the presence of the prophecies of the earlier Prophets, clear revelations of the Holy Quran and the sayings of the Holy Prophet (PBUH), there is absolutely no argument for any more Prophets after him, and if anyone claims so, he is an imposter, liar and deceitful person, making fool of the people, inspired by the devil only.

## Chapter Nineteen:

### ACKNOWLEDGMENT OF TRUTH

*“Say: O Mankind! I am sent to you all,  
as the Messenger of Allah”*  
7(158)

Test of the truth is that it is acknowledged by the opponents also. Greatness of the last Messenger of Allah is that even his bitterest enemies could not point out any human weakness in him. Abu Sufyan, the commander of the non-believer Makkans testified in the court of the Roman emperor about his nobility, honesty and truthfulness; and Abu-Jahal his bitterest enemy, also acknowledged that he did never tell a lie (1),(9) Unfortunately in the past, some of the jealous Christian writers did some mud slinging but they were put to shame by their own contemporaries for being dishonest in the assessment of the greatest Benefactor of Humanity. (2),(4),(7),(14),(21)

His greatness needs no certificate from anyone. There is no greater honour than what Allah has said about him in the Quran that *“He and His angels shower their blessings and praises upon the Prophet”* 56(33). Muslims all over the world, never utter his blessed name but with the deepest love and regard for him. However, what the honest and the objective non-muslim scholars have said about the *“Saviour of humanity”* is also noteworthy. Therefore in the following pages extracts are reproduced from some of their writings about the last Messenger of Allah (PBUH), as it

may interest those who like to understand him from a purely secular angle.

### **19.1 THE PERFECT MODEL FOR HUMAN LIFE**

\* K.S. Rama Krishna Roa

Ref. Page 188

*The personality of Muhammad, it is most difficult to get into the whole truth of it. Only a glimpse of it I can catch. What a dramatic succession of picturesque scenes? There is Muhammad, the Prophet. There is Muhammad, the Warrior; Muhammad, the Businessman; Muhammad, the Statesman; Muhammad, the Orator; Muhammad the Reformer; Muhammad, the Refuge of Orphans; Muhammad, the Protector of Slaves; Muhammad, the Emancipator of women, Muhammad, the Judge; Muhammad the Saint. All in all these magnificent roles, in all these departments of human activities, he is alike a hero.*

*Orphanhood is the extreme of helplessness and his life upon this earth began with it. Kingship is the height of the material power and his life ended with it. From an orphan boy, to a persecuted refugee, then to an overlord spiritual as well as temporal – of a whole nation and arbiter of its destinies, with all its trials and temptations, with all its vicissitudes and changes, its lights and shades, its ups and downs, its terror and splendor, he has stood the fire of the world and come out unscathed to serve as model in every phase of life. His achievements are not limited to one aspect of life, but cover the whole field of human conditions.*

*If for instance, greatness consists in the purification of a nation, steeped in barbarism and immersed in absolute moral darkness, that dynamic personality who has transformed, refined and uplifted an entire nation, sunk low as the Arabs were, and made them the torch-bearers of civilizations and learning, has every claim to that greatness.*

*If greatness lies in unifying the discordant elements of society by the ties of brotherhood and charity, the Prophet of the desert has got every title to this distinction. If greatness consists in reforming those wrapped in a degrading superstition and pernicious practices of every kind, the Prophet of Islam has wiped out superstitions and irrational fear from the hearts of millions.*

*If it lies in displaying high morals, Muhammad has been admitted by friends and foes as Al-Amin, and As-Sadiq, the Trustworthy and Truthful.*

*If a conqueror is a great man, here is a person who rose from a helpless orphan and a humble creature to be the ruler of Arabia, the equal of Khusros and Caesars', one who founded a great empire that has survived all these 14 centuries.*

*If the devotion that a leader commands is the criterion of greatness, the Prophet's name even today exerts a magic charm over millions of souls, spread all over the world.*

*He had not studied philosophy in the school of Athens or Rome, Persia, India or China, yet he could proclaim the highest truths of eternal value to mankind. Unlettered himself, he could yet speak with an eloquence and fervour which moved men to tears of ecstasy. Born an orphan and blessed with no worldly goods, he was loved by all. He had studied at no military academy; yet he could organize his forces against tremendous odds and gained victories through the moral forces which he marshaled. (14)*

*"SAY YE: "WE BELIEVE  
IN GOD, AND THE REVELATION GIVEN TO US,  
AND TO ABRAHAM,  
ISHMAEL, ISAAC, JACOB,*

*AND THE TRIBES,  
 AND THAT GIVEN TO MOSES AND JESUS,  
 AND THAT GIVEN TO (ALL) PROPHETS FROM THEIR LORD:  
 WE MAKE NO DIFFERENCE BETWEEN ONE  
 AND ANOTHER OF THEM:  
 AND WE SUBMIT TO ALLAH ONLY"*  
 (2-136)

## **19.2 THE GREATEST OF MEN**

\* Prof. Lamartine

Ref. Page 189

*If greatness of purpose, smallness of means, and  
 astounding results are the three criteria of human genius,  
 who could dare to compare any great man in modern  
 history with Muhammad? The most famous men created  
 arms, laws and empires only. They founded, if anything at  
 all, no more than material powers which often crumbled  
 away before their eyes. This man moved not only armies,  
 legislations, empires, people and dynasties, but millions of  
 men in one third of the then inhabited world; and more than  
 that, he moved the altars, the gods, the religions, the ideas,  
 the beliefs and souls. His forbearance in victory, his  
 ambition, which was entirely devoted to one idea and in no  
 manner striving for an empire; his endless prayer, his  
 mystic conversations with God, his death and his triumph  
 after death; all these attest not to an imposture but to a firm  
 conviction which gave him power to restore dogma. This  
 dogma was two fold, the unity of God and the immortality of  
 God; the former telling what God is; the later telling what  
 God is not; the one overthrowing false gods with the sword,  
 the other starting an idea with the words. On the basis of a  
 Book, every letter of which has become law, he created a  
 spiritual nationality, which blended together people of  
 every tongue and of every race.... The idea of the Unity of  
 God, proclaimed amidst the exhaustion of fabulous  
 theologies, was in itself such a miracle that upon its*

*utterance from his lips it destroyed all the ancient temples of idols and set on fire one third of the world.....*

*Philosopher, orator apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he?*

*"YE ARE THE BEST COMMUNITY THAT HATH BEEN  
RAISED UP FOR MANKIND,  
YE ENJOYING RIGHT CONDUCT AND FORBID INDECENCY;  
AND YE BELIEVE IN ALLAH,  
AND IF THE PEOPLE OF THE SCRIPTURE HAD  
BELIEVED, IT WOULD HAVE BEEN BETTER FOR THEM,  
ONLY SOME OF THEM ARE BELIEVERS;  
BUT MOST OF THEM ARE EVIL-LIVERS"*  
(3-110)

### **19.3 SOURCE OF UNITY FOR MANKIND**

\* M.K. Gandhi

Ref. Page 190

I wanted to know the best of the life of one who holds to day undisputed sway over the hearts of millions of mankind. I became more than ever convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the prophet, the scrupulous regard for pledges, his intense devotion to his friends and followers, His intrepidity, his fearlessness, his absolute trust in God and in his own mission. Those and not the sword carried everything before them and surmounted every obstacle.  
(14)

## **Quran, to lead men to Happing**

- A. K.S. Rama Krishna Rao, “Muhammad, the Prophet of Islam” Published by World Assembly of Muslim Youth, Riyadh, Saudi Arabia.
- B. (Lamartine: Historie de la Turquie, 1854. Volume II, PP276-277) (17)
- C. *M.K. Gandhi “Young India” quoted in “The Light” Lahore, for 16<sup>th</sup> Sept. 1924. (17)*
- D. Napoleon Bonaparte, Paris (Emperor of France) Bonaparte et L’ Islam”. (17)
- E. (Besant Annie, “The Life and Teachings of Muhammad”, Madres-1932. P-4)
- G. James A. Michener, “Islam: The Misunderstood Religion” in the Reader’s Digest American Edition for May 1955, Page 68-70.
- H. *W. Montgomery Watt, “Muhammad at Mecca”, Oxford, 1953, P-52.*

Moses had revealed the existence of God to His nation, Jesus Christ to the Roman world, Muhammad to the old continent. Arabia was idolatrous when, six centuries after Jesus, Muhammad introduced the worship of the God of Abraham, of Ishmael, of Moses, and of Jesus – Muhammad declared that there was none but one God, Who had no father, no son and that the Trinity imported the idea of idolatry....

I hope the time is not far off when I shall be able to unite all the wise and educated men of all the countries and



establish a uniform regime based on the principles of the Quran, which alone are true and which alone can lead men to happiness.

#### **19.4 THE PERFECT MAN**

\* Besant Annie

Ref. Page 191

*It is impossible for anyone who studies the life and character of the great Prophet of Arabia, who knows how he taught and how he lived, to feel anything but reverence for that mighty Prophet, one of the great messengers of the Supreme. And although in what I put to you I shall say many things which may be familiar to many, yet I myself feel, whenever I re-read them, a new wave of admiration, a new sense of reverence for that mighty Arabian teacher. (14)*

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#### **Torch Bearer of Reality**

Ref. (Andrae, T. "Muhammad", London. 1936. P.247)

We might call him a poet or a prophet, for we feel that the words, which he speaks, are not the words of any ordinary man. They have their immediate source in the reality of things, since he lives in constant fellowship with this reality. (14)

#### **19.5 THE MOST HUMANE AND HUMBLE**

\* James A Michener

Ref. Page 192

*Like almost every major Prophet before him, Muhammad felt shy of serving as the transmitter of God's*

*word, sensing his own inadequacy. But the angel commanded "Read". So far as we know, Muhammad was unable to read or write, but he began to dictate those inspired words which would soon revolutionize a large segment of the earth: "There is one God".*

*In all things Muhammad was profoundly practical. When his beloved son Ibrahim died, an eclipse occurred, and rumours of God's personal condolence quickly arose. Whereupon Muhammad is said to have announced, "An eclipse is a phenomenon of nature. It is foolish to attribute such things to the death or birth of a human being....."*

*At Muhammad's own death an attempt was made to deify him, but the man who was to become his administrative successor killed the hysteria with one of the noblest speeches in religious history: "If there are any among you who worshipped Muhammad, he is dead. But if it is God you worshipped, He lived for ever". (17)*

#### **19.6 WORLD'S MOST INFLUENTIAL PERSON**

\* Michael H. Hart      \* W. Montgomery

\* W. Draper

Ref.    *Michael H. Hart, "The 100: A Ranking of the Most Influential Persons in History", New York: Hart Publishing Company, Inc. 1978, P-33.*

My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular level.

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**West must acknowledge Muhammad W. Montgomery**  
Ref. J 198

His readiness to undergo persecutions for his beliefs, the high moral character of the men who believed in him and looked up to him as leader, and the greatness of his ultimate achievement, all argue his fundamental integrity. To suppose Muhammad an impostor raises more problems than it solves. Moreover, none of the great figures of history is so poorly appreciated in the West as Muhammad.

\*\*\*\*\*

Four years after the death of Justinian was born in Mecca, in Arabia, the man who of all men, has exercised the greatest influence upon the human race: (47)

*John William Draper, "A History of the Intellectual Development of Europe", London 1875, Vol-I PP-329.*

**19.7 MOHAMMAD THE PROPHET OF GOD**

*\*Edward Gibbon*

*Ref. Edward Gibbon and Simon Ockaly, "History of the Saracen Empire", London 1870, P-54.*

It is not the propagation but the permanency of his religion that deserves our wonder; the same pure and perfect impression which he engraved at Mecca and Medinah is preserved, after the revolutions of twelve centuries by the Indian, the African and the Turkish proselytes of the Koran ..... The Mahometans have uniformly withstood the temptation of reducing the object of their faith and devotion to a level with the senses and

imagination of man. I believe in One God and Mahomet the Apostle of God, is the simple and invariable profession of Islam. The intellectual image of the Deity has never been degraded by any visible idol; the office of the prophet has never transgressed the measure of human virtue; and his living precepts have restrained the gratitude of his disciples within the bounds of reason and religion. (17)

### **19.8 FOUNDER OF THE MODERN AGE**

*\* Marquis of Duggerin*

*Marquis of Duggerin, "Speeches delivered in India". London. 1890 (P-24).*

It is to Muselman science, to Muselman art, and to Muselman literature that Europe has been in a great measure indebted for its extrication from the darkness of the Middle Ages. (17)

\*\*\*\*\*

### **The gift of light of knowledge**

Ref. H. G. Wells. *"The outline of History"*, London. 1920.

From a new angle and with a fresh vigour, it (the Arab mind) took up that systematic development of positive knowledge which the Greek was the father, then the Arab was the foster-father of the scientific method of dealing with reality, that is to say, by absolute frankness, the utmost simplicity of statement and explication, exact record and exhaustive criticism. Through the Arabs it was, and not by the Latin route, that the modern world received that gift of light and power.

### **19.9 ISLAM THE FUTURE RELIGION OF MANKIND**

*\* H.A.R Gibb*

*Ref. 194 (H.A.R. Gibb. "Why Islam?" London. 1932. P-379)*

But Islam has yet a further service to render to the cause of humanity...No other society has such a record of success in uniting an equality of status, of opportunity and of endeavour to so many and so various races of mankind. The great Muslim communities of Africa, India and Indonesia, perhaps also the small Muslim community of Japan, show that Islam has still the power to reconcile apparently irreconcilable elements of race and tradition. If ever the opposition of the great societies of the East and West is to be replaced by cooperation, the mediation of Islam is an indispensable condition.

\*\*\*\*\*

### **Unity of Mankind**

*Ref. (A.J. Toynbee, "Civilization on Trial". New York. 1948. P-205).*

The extinction of race consciousness as between Muslims is one of the outstanding achievements of Islam, and in the contemporary world there is, as it happens, a crying need for the propagation of this Islamic Virtue. (8)

### **19.10 ISLAM, MY CHOICE**

*\* Leopold Weiss*

*196(Leopold Weiss, Muslim name-Muhammad Asad, Austria. Philosopher, writer and commentator of the Holy Quran) "Road to Mecca:*

Islam appears to me like a perfect work of architecture. All its parts are harmoniously conceived to complement and support each other; nothing is superfluous and nothing lacking, with the result of an absolute balance and solid composure. Probably this feeling that everything in the teachings and postulates of Islam is 'in its proper place' has created the strongest impression on me...

Those studies and comparisons created in me the firm conviction that Islam, as a spiritual and rational phenomenon, is still in spite of all the drawbacks, caused by the deficiencies of the Muslims, by far the greatest driving force mankind has ever experienced; and all my interest became, since then, centred around the problem of its regeneration. (17)

\*\*\*\*\*

### **Some great features of Islam**

*Ref. Major Arthur Glyn Leonard, "Islam – Her Moral and spiritual Value" London 1927.*

"Two features in the creed of Islam have always specially attracted me. One is the God's is conception, the other is its unquestionable sincerity – a tremendous asset in human affairs, the religious aspect of them especially. After all, sincerity is also most divine and like love covers a multitude of sins" (47)

## Chapter Twenty

# ISLAMIC CIVILIZATION AND IMPACT OF ISLAM ON THE WORLD

**Abstracted from the Chapter XVII.**

**“The Rise and Spread of the Mohammedan  
Power”**

**I. H. A. DAVIES, M.A.. “An Outline History of  
the World”. Pages 273 – 287. (Third Edition  
1954). Oxford University Press London:**

Mohammedanism was much simpler religion than the religion of the Christian Church of the Middle Ages; it was easily understood and it contained no doctrines likely to confuse and perplex men’s minds. It did not provide for a priesthood and it was not obscured and overcast by a multitude of ceremonies (Page 276).....

Early in the eighth century Mohammedan armies conquered the whole of North Africa and crossed over into Spain, which rapidly became theirs; and France would almost certainly have followed suit had it not been for a defeat at the hands of Charles Martel, the chief minister of the Frankish king, at Tours in 732. It is doubtful whether the victory of Charles and his barbarous soldiers is such a good thing as many historians are apt to imagine. If the Mohammedans had been allowed to settle in Southern France, they would almost certainly have developed science and art much more rapidly than did the Franks. The kingdom which they established and developed in Spain

was far greater and more prosperous than the Christian kingdoms to then north of them. Some of the buildings which they erected soon after their arrival still stand, such as the mosque at Cordova, which is now a Roman Catholic cathedral. They built beautiful palaces, laid out charming gardens, and founded a university at Cordova to which even Christians went for instruction. One of their palaces, the Alhambra at Granada, is one of the architectural glories of the world (Pages 278-80).....

During the five centuries following the death of Mohammed his followers evolved a civilization much superior to anything which existed in Europe at the time. For it they were undoubtedly greatly indebted to the civilize-ations of Greece and Persia, and perhaps India as well, but they added something of their own to what they received from these sources. The Caliphs owed a very great deal to the wisdom which led them to employ the skilled officials, architects, and scholars of the Byzantine Empire. They were great *patrons* of learning rather than creative geniuses; the debt of subsequent generations to them is hardly the less on that account. They had well-ordered systems of government and good schemes of taxation. They restored the old Roman roads and constructed many new ones so that their empire should be closely knit together. And effective postal system was in operation among them they made canals and aqueducts, and they developed a beautiful style of architecture characterized by the round arch, the dome, graceful minarets, and rich ornamentation. They founded great universities, which excelled those of Christian Europe for several centuries. The Universities of Bagdad, Cairo, and Cordova were particularly famous. The University of Cairo had as many as twelve thousand students. Great libraries were formed, some containing over a hundred volumes, and all the books were properly catalogued and arranged. The many Christians who studied in the University of Cordova carried culture and learning into the countries from which they came, and the influence



of the Spanish universities upon the Universities of Paris, Oxford, and those which were established in Northern Italy must have been considerable. One of the most famous of the Christian students at the University of Cordova was Gerbert, afterwards Pope Sylvester II, who did much to introduce the science of mathematics into Europe.

The scientific world owes a great deal to the Mohammedans. They probably invented the so-called Arabic numerals; algebra is practically their creation; they developed trigonometry, optics, and astronomy; they invented the pendulum; and in medicine they made very remarkable progress. They studied physiology and hygiene; they performed some of the most difficult operations known; they know how to use anesthetics; and some of their methods of treating patients are still in use to-day. At a time when in Europe the practice of medicine was practically forbidden by the Church, when religious rites such as exorcising imaginary devils were regarded as cures for diseases, and when quacks and charlatans abounded, the Mohammadans had a real science of medicine. One of their greatest physicians was Avicenna (980 1037), who was born near Bokhara, in Turkestan. In literature too the Arabs made important contributions to the world's thought. They had a special fondness for poetry, but their most enduring production is the Thousand and One Nights or the Arabian Nights Entertainments, which contains many of the most famous stories of all time, such as Ali Baba and the Forty Thieves, Sinbad the Sailor, and Aladdin and the Wonderful Lamp. This collection was got together in Egypt, probably as late as the fifteenth century, but many of the stories are very much older, and were translated into Arabic from Persian when the Caliphs of Bagdad were at the height of their power. They give a vivid idea of Mohammedan manners and customs. Another important contribution which the Moslems made to the intellectual life of mankind was the art of manufacturing paper. They certainly did not

discover this for themselves (they probably learnt it from the Chinese), but they were undoubtedly the means of its introduction into Europe. Before this time books had to be written on papyrus or parchment, but after the Arab conquest of Egypt Europe were cut off from the papyrus supply. Until paper became fairly abundant printing was of very little use, and anything like a widespread system of education was impossible.

The Mohammedans also showed much skill in matters appertaining to trade and commerce.

“In manufactures they surpassed the world in variety and beauty of design and perfection of workmanship. They worked in all the metals – gold, silver, copper, bronze, iron, and steel. In textile fabrics they have never been surpassed. They made glass and pottery of the finest quality. They knew the secrets of dyeing. They had many processes of dressing leather and their work was famous throughout Europe. They made tinctures, essences, and syrups. They made sugar from the cane and grew many fine kinds of wine. They practiced farming in a scientific way. They had good systems of irrigation. They knew the value of fertilizers. They fitted their crops to the quality of the ground. They excelled in horticulture. They knew how to graft and were able to produce some new varieties of fruits and flowers. They introduced into the West many trees and plants from the East.’<sup>49</sup>

Their commerce was considerable, extending to China and the Indies, to Africa and Russia, and even to the countries around the Baltic Sea. Their caravans went from one end of their empire to the other, and their ships were to be seen on all the known seas of the world. The great fairs which they held at such places as Bagdad, Bokhara, and Samarcand were visited by merchants from all parts of Europe and Asia. (Pages 284 – 286).....

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26. **MUSLIM** Muslim ibn Al-Hajjaj (d.261H).

27. **TIRMIDHI** Muhammad bin Isa at Timidhi (d.275H).
28. **ADU DAUD** Abu Daud Sulayman (d.275H).
29. **IBN MAJAH** Muhammad bin Yazid ibn Majah (d.273H).
30. **MUWATTA** Malik bin Anas (d.179H).
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## CHRONOLOGY OF EVENTS

- 545 Birth of Abdullah, the Holy Prophet's father.
- 571 Birth of the Holy Prophet. Year of the Elephant.  
Invasion of Makkah by Abraha the Viceroy of Yemen, his retreat.
- 577 The Holy Prophet visits Madina with his mother.  
Death of his mother.
- 580 Death of Abdul Muttalib, the grandfather of the Holy Prophet.
- 583 The Holy Prophet's journey of Syria in the company of his uncle Abu Talib. His meeting with the monk Bahira at Basra who foretells of his prophethood.
- 586 The Holy Prophet participates in the war of Fajjar.
- 591 The Holy Prophet becomes an active member of "Hulful Fudul", a league for the relief of the distressed.
- 594 The Holy Prophet becomes the Manager of the business of Lady Khadija, and leads her trade caravan to Syria and back.
- 595 The Holy Prophet marries Hadrat Khadija. (R.A.H)
- 605 The Holy Prophet arbitrates in a dispute among the Quraysh about the placing of the Black Stone in the Kaaba.
- 610 The first revelation in the cave at Mt. Hira. The Holy prophet is commissioned as the Messenger of Allah.
- 613 Declaration at Mt. Safa inviting the general public to Islam.
- 614 Invitation to the Hashimites to accept Islam.
- 615 Persecution of the Muslims by the Quraysh. A party of Muslims leaves for Abyssinia.
- 616 Second Hijrah to Abyssinia.

- 617 Social boycott of the Hashmites and the Holy Prophet by the Quraysh. The Hashimites are shut up in a gorge outside Makkah.
- 619 Lifting of the boycott. Deaths of Abu Talib and Hadrat Khadija (R.A.H). year of sorrow.
- 620 Journey to Taif. Ascension to the heavens.
- 621 First pledge at Aqaba.
- 622 Second pledge at Aqaba. The Holy Prophet and the Muslims migrate to Yathrib.
- 623 Nakhla expedition.
- 624 Battle of Badr. Expulsion of the Bani Quiniqua Jews from Madina.
- 625 Battle of Uhud. Massacre of 70 Muslims at Bir Mauna. Expulsion of Banu Nadhir Jews form Madina. Second expedition of Badr.
- 626 Expedition of Banu Mustaliq.
- 627 Battle of the Trench. Expulsion of Banu Quraiza jews.
- 628 Truce of Hudaibiya. Expedition to Khyber. The Holy Prophet addresses letters to various heads of states.
- 629 The Holy prophet performs the pilgrimage at Makkah. Expedition to Muta against Romans.
- 630 Conquest of Makkah. Battles of Hunayn, and Taif.
- 631 Expedition to Tabuk. Year of Deputations.
- 632 Farewell pilgrimage of Makkah. Death of the Holy Prophet. (PBUH) Election of Hadrat Abu Bakr as the Caliph. Usamah leads expedition to Syria.

**Reference:-** Islamic History (Chronology) by Amir Jafri and Shahid M.Shah computer programme “ALIM”.

## ABOUT THE AUTHOR

*The author (born 1941) is a nuclear engineer, inventor and a research scholar. He has numerous technical papers, books, and inventions to his credit; and has been at the fore front in the development of unclear science and technology in Pakistan.*

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*Some of the other Books of the Author on Islam are:-*

1. “DOOMSDAY AND LIFE AFTER DEATH” published by the Holy Quran Research Foundation in 1987. Based upon the Holy Quran and the latest scientific discoveries it is the first ever in depth systematic study of the mysteries of the “Creation” and “End” of the Universe; place of the man in the scheme of cosmic Scenario, Human Soul, Life-After-Death and the Here-after. It has been widely acclaimed by the scholars and readers from all over the world as an original contribution in understanding of the Quranic philosophy of life. The book has already been translated into the Indonesian and the Yugoslavian languages. Its Urdu translation by Major (R) Amir Afzal Khan is in print.

2. “OUR JOURNEY THROUGH TIME AND SPACE” published by the Holy Quran Research Foundation in 1993. it is a brief but comprehensive treatment of Man’s role in

*the Universe, his Past, Present and Future, and the way he may fulfill his purpose of life for a successful eternal life.*

3. “*THE QURANIC EDUCATION SYSTEM*” published by the Holy Quran Research Foundation in 1994, is an original contribution to introduce the Quranic concepts of “*ZIKR, FIKR AND TASKHEER*”, in education for a spiritually and materially balanced society.

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